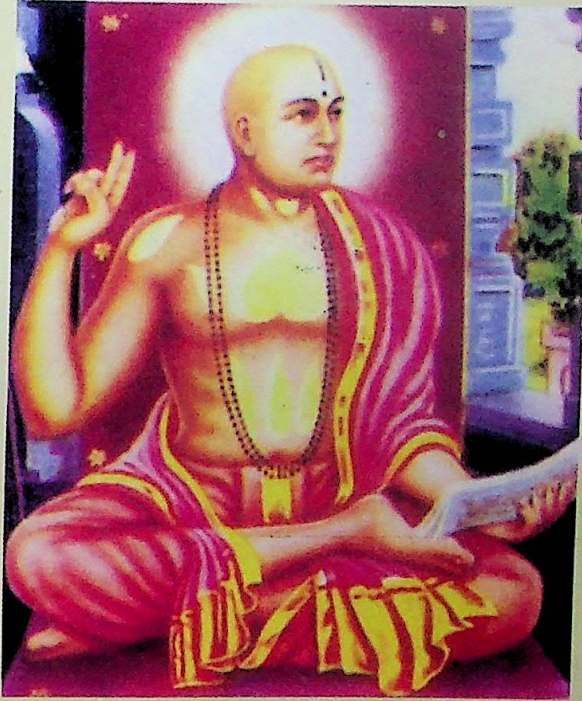


Śrī Madhva Siddhānta Onnāhinī Sabhā Publication No. 129

श्री विष्णुसहस्रनाम भाष्य संग्रहार्थः Śrī Vishṇusahasranāma Bhāshya Saṅgrahārtha

Part VII (609 to 701 Names)



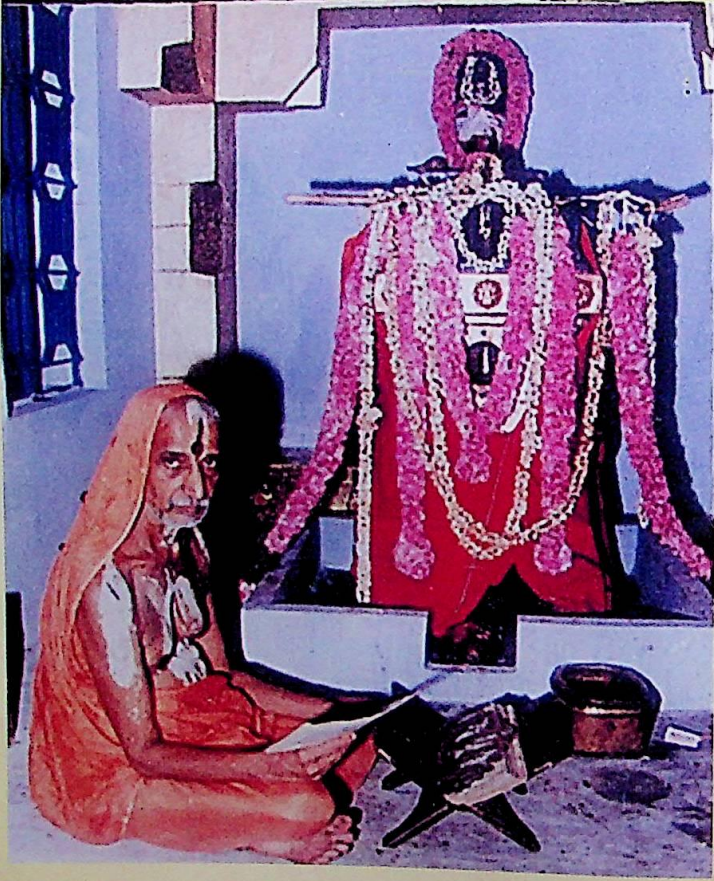
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Śrī Madhva Siddhānta Onnāhinī Sabhā
TIRUCHANUR - 517 503 (Near Tirupati, A.P.)

2003

॥ श्रीः ॥

श्रीमन् मध्वाचार्य मूलमहासंस्थान श्रीमद् उत्तरादिमठाधीशाः



श्री श्री १००८ श्री सत्यप्रमोदतीर्थ श्रीपादाः
Śrī Śrī 1008 Śrī Satypramoda Tirtha Mahān
in front of
Śrī Śrī 1008 Śrī Satyapriya Tirtha Mahān
Manamadurai, Tamilnadu.

॥ श्री लक्ष्मीवेंकटेशो विजयते ॥

॥ श्री हयवदनमध्वेश पाहि ॥

॥ श्रीविष्णुसहस्रनाम भाष्य संग्रहार्थः ॥

Sri Vishnusahasranama
Bhashya Sangrahartha

Part VII

[609 to 701 Names]

[अनिवर्ती to अनामयः]

By

TAMRAPARNI SUBBACHAR RAGHAVENDRAN, M.A., B.L.
(T. S. Raghavendran, Advocate, Coimbatore)

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Chirtanur (Near Tirupati, A.P.)

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PUBLISHER'S NOTE

We are extremely happy and jubilant and overwhelmed with extra-ordinary joy and happiness to present our 129th publication 'Sri Vishnu Sahasranama Bhashya Sangrahartha' Part VII from 609 to 701 names of Paramatma Sri Vishnu. Our Joint Secretary, Sri T. S. Raghavendran, M.A., B.L., Advocate, has written this book with reference to various works like Bhashyas and other sacred Sadagamas.

The learned author has taken considerable pains because devotees will get lot of virtue by reciting the name of God, at the same time understanding the meaning of it. The learned author has given reference to the works of Srimad Acharya because no work will become Pavitra without the connection with Sri Pavamana—Sri Great Vayu—Sri Great Madhvacharya.

Sri T. S. Raghavendran, M.A., B.L., Advocate, Coimbatore, (popularly known as T.S.R.) is also my Vidya Guru. He is a highly devoted humble and sincere scholar. He has been traditionally and systematically well trained for a number of years by his father and Vidya Guru Tamraparni Sri D. V. Subbchar, a stalwart in Dwaita Vedanta. His Guru felt extremely happy at the humble achievements and growth of his son-sishya and blessed him and ordered him to work out plans and schemes, so that the works of Srimad Acharya and his followers can be carried to the ordinary devoted public who may not be able to read the original works, due to multivarious handicaps. Following the mandate of his father sincerely and in an humble way, Sri T. S. Raghavendran is working round the clock, to fulfil the promise made to his father and Vidya-Guru.

This humble Sri T.S.R. is achieving the result by Sri Hari Vayugalu's grace step by step.

Sri T. S. Raghavendran has to be thanked by one and all thro'out the world, for his sincere and highly dedicated service to the world of Vedanta and Dwaita Religion in particular.

The most noteworthy point is that he never aspires anything even in mind, in return of worldly gain at all. All that he humbly wishes is that the devoted readers should amass virtues and should obtain the grace of Sri Hari Vayugalu and thereby he obtains a share in it and he feels highly satisfied and feels immensely joyful and thankful to Sri Hari Vayugalu for having chosen him for this great noble work.

S.M.S.O. Sabha and the entire world of Vedanta, should always be indebted to him, for such selfless great service rendered.

Incidentally, Sri T. S. Raghavendran has written and published so far 74 works which are listed below. They are most useful and connected to topics of large interest to the devoted truth-seekers and hailed thro'out the world. *I honestly feel that such books are the need of the hour.*

- (1) श्री वायुतत्त्वमहिमा—The Unique Glory of Sri Vayu Tatwa. 1992
- (2) अचिन्त्यशक्तिविचारः—Incomprehensible and Extra-ordinary Power of Lord Narayana. 1994
- (3) जीवकर्तृत्ववादविचारः—Action or Agency of the Soul. 1995
- (4) भगवद्गीतायां अवक्षेपकाः—Quiz in Bhagavad Gita. 1995

- (5) गीता यथार्थ भाव संग्रहः—अर्जुनविषादयोगः—
प्रथमोऽध्यायः Authentic Elucidation of
Gita—I Chapter— Arjuna's Mental Distress. 1995
- (6) हरिः परतरः—Hari is Supreme. 1995
- (7) गीता यथार्थ भाव संग्रहः—सांख्यं=ज्ञानं—श्लोकाः
१-३८ Authentic Elucidation of Gita—
II Chapter Part I Sankhyam—Knowledge.
Verses 1 to 38. 1996
- (8) गीता यथार्थ भाव संग्रहः द्वितीयोऽध्यायः—योगः =
उपायः—श्लोकाः ३९-७२—Authentic Elucidation
of Gita—II Chapter, Part II Yoga=Means. 1996
- (9) श्रीमन्महाभारततात्पर्यनिर्णयः—अष्टादशोऽध्यायः
(1 to 170 श्लोकाः) पाण्डवदिग्विजयः
Mahabharata Tatparya Nirnaya,
18th Chapter Verses 1 to 170
Tour of Pandavas. English Translation. 1996
- (10) सत्यं जगत्—World is Real. 1996
- (11) “Gitavil Puriyada Pudirgals”
in Tamil—SMSO Publication) 1996
- (12) श्रीनिवास विवाह प्रशंसनम्
Glories of Lord Srinivasa's Marriage.
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- (13) श्रीमन्महाभारततात्पर्यनिर्णयः—दशमोऽध्यायः
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- (14) श्रीमद्यमकभारतम्—Yamaka Bharatham. 1997
- (15) तत्त्वो भेदः—Difference Is Real. 1997
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(Samasta dharma nirnaya and Aswamedhika)
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Souls are Higher and Lower 1999
- (23) Jivanin Sayalpadum Thiramai (in Tamil) 1999
- (24) श्रीमन्महाभारततात्पर्यनिर्णयः 14th, 15th and
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- (25) श्रीमन्महाभारततात्पर्यनिर्णयः—17th Chapter. 2000
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We thank profusely Sri G. K. Sundaram, Chairman-Cum-Managing Director of The Lakshmi Mills Co., Ltd., who is kind enough to donate the entire amount of the publication of this great humble and pious work in memory of his beloved son Sri S. Karivaradan. We admire his generosity and respect to the Sabha and we pray Sri Hari Vayugalu and Lord Venkateshwara for his long life, peace and prosperity and for all the members of his family and continued patronage for such valuable, sacred and useful publication for humanity for all times to come.

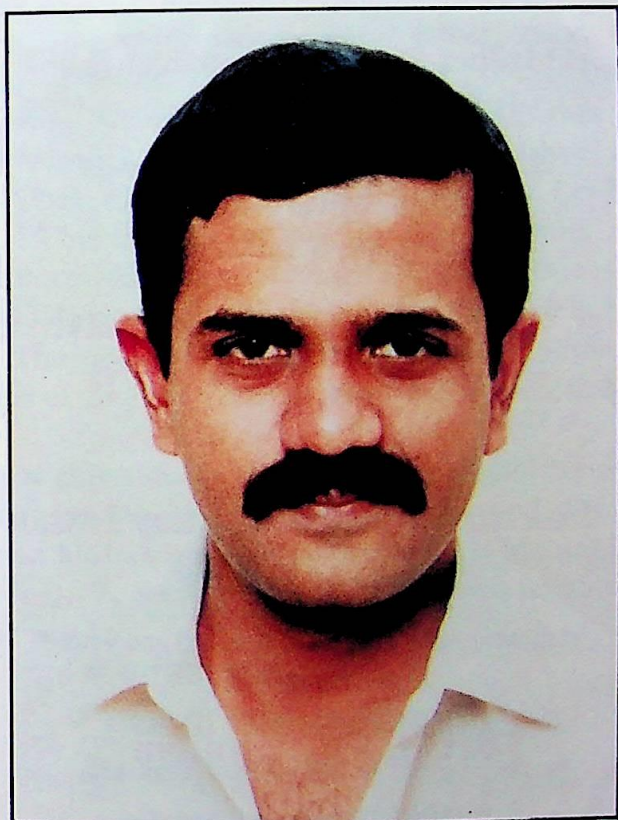
We thank profusely Sri D. S. Krishnachar, M.Sc., of Prabha Printing House, Bangalore-4, for his highly dedicated and sincere service to the Divine Philosophy of the Dwaita School and for faultless and very neat printing work.

May Lord Sri Harivayugalu shower their anugraha on us to render more and more valuable humble service to the cause of the Great Dvaita Vedanta which is the holy truth based on the Vedas and supported by all Scriptures.

Tiruppur, 17-6-2003, Tuesday,
Swabhanu, Jyesta Krishna
Paksha, Thrithiya, Holy
Aradhana day of Sri Sri 1008
Sri Raghuvariya Tritha Sripa-
dangalavaru, Nava Brindavan

R. Ananthan, B.Sc., F.C.A.
Chartered Accountant
Hon. Secretary, S.M.S.O Sabha

Sri S. Karivaradan



(20-6-1954 to 24-8-1995)

Sri S. Karivaradan

Managing Director

Lakshmi Mills Company Ltd.

Coimbatore - 641 037

**Acknowledgement
with Immense Gratitude**

Śrī Madhva Siddhānta Onnāhinī Sabhā
Tiruchanur, Tirupati

Hereby Acknowledges the Donation of
the entire cost of publication
of this noble and pious book

Śrī Viṣṇusahasranāma Bhāṣya
San̄grahārtha - Part VII

from

Lakshmi Mills Company Ltd.

Coimbatore - 641 037

in memory of their noble, beloved and young
Managing Director

Sri S. Karivaradan

who joined the meajority
at an early age by His Will.

*S.M.S.O Sabhā and All the Devoted Public and
in particular Śrī T.S. Rāghavendran, M.A., B.L., Advocate,
Coimbatore, Humble Author of this book
are highly grateful and ever indebted to the donors
and pray for the noble young soul to rest in peace.*

*Pray also before Lord Sri Venkateswara for
the Company to flourish further to serve the mankind.*

FOREWORD BY THE HUMBLE AUTHOR

By the Grace of Sri Hari Vayugalu and by the anugraha of Sri Sri 1008 Sri Satyatma Tirtha Sripadangalavaru and by the blessings of my father, guru, mentor, Tamraparni Sri D. V. Subbachar, B.A., FCA, Chartered Accountant, Coimbatore I am submitting this present publication—Sri Vishnu Sahasranama Bhashya Sangrahartha—Part VII, from 609 to 701 names of Lord Maha-Vishnu. This humble author, by the anugraha as mentioned above was able to submit before the devoted public so far 75 books which have been listed in the Publisher's Note. The present 76th publication is submitted at the Holy feet of Sri Sri Chalari Narasimhachar 1620—1674 A.D.

Then this humble Author has no eligibility or status to directly submit this humble work at the Lotus Feet of that Great Mahan but does so through his Mentor Tamraparni Sri D. V. Subbachar with these two humble verses in praise of him.

श्रीनारसिंहवरपुत्रसुपुत्ररत्नं

कोयंपुरी वरविभूषणचित्ररत्नम् ।

श्रीमध्वशास्त्रजलधौ सततं निमग्नं

श्रीसुब्बरायकविरत्नवरं श्रयेऽहम् ॥

श्रीमत्समीरमहिमादि सुग्रन्थकर्तः

सत्यप्रमोदगुरुपोषित शिष्यवर्य ।

दुःशास्त्रमत्तगजसिंहसमीरसेविन्

सुब्बार्य तात मम देहि करावलम्बम् ॥

Coimbatore, 17-6-2003, Tuesday

Swabhanu Jyesta, Krishna

Paksha, Thrithiya, Holy

Aradhana day of Sri Sri 1008

Sri Raghuvariya Tirtha Sripa-

dangalavaru, Nava Brindavan

तां. राघवेन्द्रः

T. S. Raghavendran

Ever in the humble service and
ever being the humble student

of the unique, great

Dwaita Vedanta Philosophy

॥ श्रीः ॥

श्रीकृष्ण द्वादशनाम स्तोत्रम्

SRI KRISHNA DWADASHANAMA STOTRAM

This Stotra appears in Mahabharatha in Aranya Parva. This was taught by Bhagawan Sri Krishna, to His sishya Arjuna. By reciting this with devotion, thrice in a day, in the morning, afternoon and in the evening, all mangalas will be achieved by the devotee.

शृणुध्वं मुनयः सर्वे गोपालस्य महात्मनः ।

अनन्तस्य प्रमेयस्य नाम द्वादशकं स्तवम् ॥ १ ॥

Sri Gopala, Who is a very great Mahatma, who is called as 'Anantha' and also 'Aprameya' and His twelve names Stotra is given and let them be heard by Munis and devotees.

अर्जुनाय पुरा गीतं गोपालेन महात्मना ।

द्वारकायां प्रार्थयते यशोदायश्च सन्निधौ ॥ २ ॥

Earlier Lord Sri Krishna taught world-famous Gita to Arjuna. To Yashoda Devi, at Dwaraka, Sri Gopala gave His Vishwa Roopa Darshan.

अस्य श्रीकृष्ण दिव्य द्वादशनाम स्तोत्र महामन्त्रस्य फाल्गुण
ऋषिः, अनुष्टुप्छन्दः श्रीकृष्णपरमात्मा देवता ओंबीजं
स्वाहेति शक्तिः श्रीगोपालकृष्णप्रीत्यर्थे जपे विनियोगः ॥

For this, Sri Krishna divya Dwadashanama Stotra, which is a Mahamantra, Rishi is Palguna, Chandas is Anustub, Devata is Sri Krishna Paramatma, 'Om' is the beej and 'Swaha' is sakthi.

ध्यानम् ॥

जानुभ्यामपि धावन्तं बाहुभ्यामपि सुन्दरम् ।

सकुण्डलालकं बालं गोपालं चिन्तयेदुपः ॥

I gladly do chintana of Gopala, Who runs by His knees, Who has very beautiful and attractive shoulders ; Who has splendid Ear rings and such child is remembered.

प्रथमं तु हरिं वन्दे द्वितीयं केशवं तथा ।

(1)

(2)

तृतीयं पद्मनाभं तु चतुर्थं वामनं तथा ॥ १ ॥

(3)

(4)

पञ्चमं वेदगर्भं च षष्ठं तु मधुसूदनम् ।

(5)

(6)

सप्तमं वासुदेवं च वराहं चाष्टमं तथा ॥ २ ॥

(7)

(8)

नवमं पुण्डरीकाक्षं दशमं तु जनार्दनम् ।

(9)

(10)

कृष्णमेकादशं प्रोक्तं द्वादशं श्रीधरं तथा ॥ ३ ॥

(11)

(12)

एतद्वादश नामानि मयाप्रोक्तानि फाल्गुन ।

कालत्रये पठेद्यस्तु तस्य पुण्यफलं शृणु ॥ ४ ॥

चान्द्रायण सहस्रस्य कन्यादान शतस्य च ।

अश्वमेध सहस्रस्य फलमाप्नोति मानवः ॥ ५ ॥

1. Hari

2. Keshava

3. Padmanabha

4. Vamana

5. Vedagarbha

6. Madhusudhana

7. Vasudeva

8. Varaha

9. Pundarikāksha

10. Janardhana

11. Krishna

12. Sridhara

These twelve names have been told by ME, to you Arjuna. When this is read thrice a day, the phala due to

such devoted recitation, please hear. That person would get the phala of having performed 1000 Chāndraayana Vratas and 100 Kanyādhana. It will be equivalent to 1000 Ashwamedha Yagas. By reciting these 12 names with devotion such punya would be earned by the human beings.

इति श्री महाभारते अरण्यपर्वणि श्रीकृष्णार्जुन संवादे
श्रीकृष्ण द्वादशनामस्तोत्रं संपूर्णम् ॥
॥ श्रीकृष्णार्पणमस्तु ॥

Thus ends the work “Sri Krishna Dwadashanama Stotram” in Mahabharatha in Aranya Parva which is found in the conversation between Sri Krishna and Arjuna.

Srikrishnarpanamastu

॥ श्रीः ॥

॥ प्रार्थनादशक स्तोत्रम् ॥

PRARTHANADASHAKA STOTRAM

This Stotra Grantha is done by Mahan Sri Vadiraja Mahaprabhu. By reciting this, with devotion, thrice a day all the worldly as well as heavenly benefits would be achieved.

रमारमण मध्वादि देशिक श्री हृदब्जग ।

हयग्रीव कृपालो मे प्रार्थनां शृणु सादरम् ॥ १ ॥

Oh ! Hayagreeva Roopi, Paramatma, please hear my prayers with love and affection. Then how that Hayagreeva Paramatma is there, is explained by—

- (i) रमारमण=He is the Husband and Master of Mahalakshmi.
- (ii) मध्वादि देशिक श्री हृदब्जग=He is residing in the heart lotus of Sri Madhwa and other great gods and He is the motivator of them.
- (iii) हयग्रीव=He is 'Hayagreeva' Roopi Bhagawan.
- (iv) कृपालुः=He is the most merciful of all.

मे प्रार्थनां शृणुसादरम् ॥

अयोग्य विषये स्वामिन् सदा न मनो भवेत् ।

चाञ्चल्यं मूलतः छिन्दि दुराशां हरदूरतः ॥ २ ॥

- (i) स्वामिन् अयोग्य विषये मनः सदा न स्मरेत्=Oh ! Hayagreeva Swami, let not my mind indulge in the matters which are prohibited in the sastras.

- (ii) चाञ्चल्यं मूलतः छिन्दि=Further kindly eliminate from my mind the ideas by which it would

begin to oscillate relating to your Sarvottamatwa etc.

- (iii) दुराशां दूरतः हर=In You only, always my mind should be there steadily and so kindly remove the prohibited desires from my mind.

दुर्वुद्धिं च न मे देहि दुःशास्त्रावर्तने रथिम् ।

हापयस्व दुर्मानं दुर्गुणं मोचय प्रभो ॥ ३ ॥

- (i) दुर्वुद्धिं च न मे देहि=You do not please give me bad and wicked buddhi.
- (ii) दुःशास्त्रावर्तने रथिम्=Let not my mind get reliance in hearing bad and wicked Sastras.
- (iii) हापयस्व दुर्मानं=Let the misplaced and improper attachment in me, be destroyed.
- (iv) दुर्गुणं मोचय प्रभो=Oh ! Sri Hayagreeva Swami, You are most capable and so kindly see that I am exonerated from bad and wicked gunas.

दुःशङ्गं दुष्क्रियां छिन्दि हरलोकाटनात् पदौ ।

न नियोजय चक्षूषि परदारादि दर्शने ॥ ४ ॥

Kindly relieve and exonerate me from the bad company and association with the wicked group. Also relieve me from bad and wicked activities which are prohibited in Sastras.

Kindly stop in me, the walking by legs for useless and for no purpose.

Kindly see that my eyes are controlled from not seeing other women which are prohibited in Sastras.

दुष्प्रतिग्रह दुस्पर्श कक्षौमा चोदयद्भवम् ।

अगम्यागमने गुह्यं घ्राणमात्राणने सताम् ॥ ५ ॥

Kindly see that my hands are prevented from receiving charities, help and donations from bad and wicked persons. (or) kindly see that my hands do not receive bad and wicked articles. Let not my hands touch bad and wicked people or bad and prohibited vastus. Please do anugraha to my secret parts so that let them not have connection with other persons other than legitimate wife. Please do anugraha to my nose so that not to indulge in smelling bad, wicked and prohibited articles.

अपकर्षतु जिह्वां मे लोकवार्तान् दुरन्नतः ।

दुर्वार्ता दुष्टशब्दोभ्यो निवर्तय हरेः श्रुती ॥ ६ ॥

Please see that my tongue does not involve in (i) the waste and useless talk connected to worldly matters, and (ii) from tasting the prohibited articles stipulated in the Sastras.

Please see that my ears are not hearing bad and wicked words.

भवदिच्छानुगं चेतो योग्यसद्विषयं भवेत् ।

यद्विच्छालाभ सन्तुष्टं निष्वांचल्यं भवेत्त्वयि ॥ ७ ॥

Let not my mind which is always dragged towards bad and wicked desires be diverted and always let my mind be attached to your Lotus Feet which have no blemishes or defects at all.

यद् ज्ञानं सर्वदा देहि सच्छास्त्रावर्तने रथिम् ।

सत्सङ्गं सक्रियां चैव पदौ त्वत् क्षेत्र दर्शने ॥ ८ ॥

Oh! Swami, You always bestow upon me unblemished Sat-Jnanam only. (That is the Jnanam out of the four Vedas, Mula Ramayana, Pancharatragama and Mahabharatha and those which are in agreement with them).

Let there be in to read them by repetition, and such impulse be drawn in me. Kindly push me to join with Sadhu-persons and also to do sat-dharmas. Kindly see that my legs undertake for pilgrimage to your Kshetras.

श्रीमध्वशास्त्रश्रवणे नियुंक्ष श्रवणे सदा ।

हापयस्य चक्षुंषि चमे दर्शने सन्नियोजय ॥ ९ ॥

Oh ! Prabhu, Hayagreevaswami ! Kindly see that my ears hear Madhva Sastras and do manana of them.

You should do prerana to me everyday to have darshan of Sri Hayagreeva Roopi Bhagawan and also to have darshan of your devotees.

कगौ त्वदर्चने नित्यं सुखतीर्थस्य लेखने ।

त्वदालापे त्वदुच्चिष्ट भोजनं कुरु जिह्वकाम् ॥ १० ॥

Oh ! Hari, let my hands be involved in doing archana to you everyday. Please do prerana to my hands to write Madhwa Sastras. Let my tongue always do prayers of you. Please make me study to eat always the prasada submitted to you.

घ्राणं भवतु निर्माल्या घ्राणने नमने शिरः ।

देहि मे सुज्ञान भक्ति पशुपुत्रधनादिकम् ॥ ११ ॥

Let my nose always smell the Tulasi submitted at your Padas. Let my head always bow down to do namaskarams to You. For me, kindly do anugraha by bestowing sons, cows wealth etc.

पार्थनादशकस्तोत्रं त्रिकाले यः पठेन्नरः ।

तस्याभीष्टं हयास्योऽसौ दत्त्वा रक्षति सर्वदा ॥ १२ ॥

Whoever reads this "Prārthana Dasaka Stotram" with devotion thrice a day in the Sannidhana of Bhagawan, for him Bhagawan grants all the desired phalas.

इति वादिराजयतिकृत प्रार्थनादशकस्तोत्रं संपूर्णम् ॥

श्री श्री १००८ श्री अक्षोभ्यतीर्थकृत वेदसारम् [हितोपदेशः]

स्मर कृष्णं भज हरिं नम विष्णुं श्रयाच्युतम् ।

त्यज कामं जहि क्रोधं जहि मोहं भवालयम् ॥ १ ॥

शृणु शौरिकथाः पुण्याः पश्य श्रीपतिविग्रहम् ।

जिघ्र श्रीपादतुलसीः स्पृश वैकुण्ठवल्लभम् ॥ २ ॥

Always remember Krishna. Always worship Hari, Always do namaskaram to Vishnu, Always take shelter in Achutha.

Always hear the stories relating to Sri Krishna which are very virtuous. Always see the vigraha of the Husband of Mahalakshmi. Always smell the pleasant odour of Tulasi leaves submitted at the Lotus Feet of Sri Hari Always touch the Vigraha of Paramatma who is the Master of Vaikunta.

भुंक्ष्व केशव नैवेद्यं तिष्ठ माधवमन्दिरे

जप नारायणमनुं पठ तन्नाम मंगलम् ॥ ३ ॥

Consume the offerings submitted to Sri Krishna. Stand at the Temple of Sri Madhava. Do Japa of Sriman Narayana. Always read about His Names which are most auspicious.

पाहि प्रपन्नजनतां ब्रूहि तथ्यं हितं नृणाम् ।

देहि काङ्क्षितमर्थिभ्यो पाहि सज्जन संगतिम् ॥ ४ ॥

Protect those who have taken shelter under You. Always speak the truth which would bring benefit to the people. Donate whatever is desired and asked for. Protect the company of Satvic souls.

कुरु भूतदयां नित्यं चर धर्ममहर्निशम् ।

जानीहि नित्यमात्मानमवेद्यन्यद्वि नश्वरम् ॥ ५ ॥

Always do merciful acts to all creatures. Always stand steady in the dharmic path. Understand that Paramatma is your Master and all others are only decaying entities

पञ्चलोकीमिमां शश्वत् पठ धारय चिन्तय ।

एतावान् सर्ववेदार्थः समासेन निरूपितः ॥ ६ ॥

These Five Verses be read always and let it be thought over always and hold its values.

These bring the meanings of all Vedas. These prove in a comprehensive manner the entire crux of Veda sastras.

नास्ति नारायणसमं न भूतं व भविष्यति ।

एतेन सत्सवाक्येन सर्वार्थान् साधयाम्यहम् ॥ ७ ॥

There is none equal to Sriman Narayana. It was so in the past. In future also, it will be the case. By this truthful declaration, all desires and all other things can be established.

अक्षोभ्यतीर्थमुनिना निजशिष्यहितं षिणा ।

वेदसारमिदं प्रोक्तं प्रीत्यै माधवमध्वयोः ॥ ८ ॥

Like this, Akshobhya Thirta Muni, has complied this work for the safety and benefit of good satvic Sishyas. This is the essence of Vedas and let this bring satisfaction to Sri Madhwacharya and to Paramatma. Sri Madhava.

Like this the work called 'Vedasāram' (Hitopadesa) complied by Sri Sri 1008 Sri Akshobhya Thirtha comes to an end.

इति श्री श्री १००८ श्री अक्षोभ्यतीर्थ श्रीपादैः विरचितं

‘वेदसारम्’ (हितोपदेशः) संपूर्णम् ॥

॥ श्रीकृष्णार्पणमस्तु ॥

॥ श्री लक्ष्मीवैकटेशो विजयते ॥

॥ श्री हयवदनमध्वेश पाहि ॥

॥ विष्णुरहस्यम् ॥

॥ स्वातंत्र्याद्युपपादनम् ॥

॥ षष्ठोऽध्यायः ॥

(1 to 27)

ब्रह्मोवाच—Chaturmukha Brahma said—

यदि साक्षात् महाविष्णुः जीवान् कर्मानुसारतः ।

सृजत्यवति हंतीशः स्वातंत्र्यं तस्य तत्कथम् ॥ १ ॥

Sri Mahavishnu does the creation, protection, and destruction etc., for the Jeevas, as per their respective poorva karmas. Following them and taking them into consideration only, if Sri Vishnu does all these, then how can He be called as 'Independent Entity' ?

स्वेच्छयैव यदा कुर्यात् जीवानां सर्जनादिकं ।

कथं तर्हि विचित्रा स्यात् सृष्टिरेषा सनातनी ॥ २ ॥

In the alternative, if the creation etc., takes place as per the Desire of Vishnu, (Not depending upon the karmas), then how can there be any proper explanation for this different kinds of differences from anadikala ? What is the basic reason for this ?

स्वर्गं वा नरकं वापि मोक्षं वाप्यथवा सृति ।

भजेयुरेवमीशस्य वैषम्यं न कथं भवेत् ॥ ३ ॥

In the list of Jeevas who are brought to Sristi—creation, some go to Swarga and some go to Naraka. Very few reach Moksha. Further, some more reach Samsara.

Like this, difference is seen and so consequently is there not partiality in Vishnu? Does it not look so?

नास्ति रिपुः कश्चित् न मित्रं वा कथंचन ।

पूर्णानंदस्य तस्यैते भवेयुः देहिनः समाः ॥ ४ ॥

For Him, by nature, all are equal only. For Him, some are enemies and others are friends; like that there is no distinction. Is He not Sarva Sama to all? Oh! Father, kindly remove and exonerate me from all these doubts, which have come to me in the case of Sri Hari in all these issues.

अत्र मे संशयस्तात तं भवांच्छ्रोतुमर्हसि ।

Kindly protect me also.

श्रीहयग्रीव उवाच—

यथैव लोके भूपालाः शिक्षयन्ति निजान् जनान् ॥ ५ ॥

Sri Hayagreeva Roopi Paramatma spoke—Like this, in the world, the King orders towards his people—servants and sevakas.

मम सेवामिमां कुर्याश्चेद्भूतं त्वमितं ततः ।

दास्यामि नो चेन्नोदयामथ त्वं स्तेयकर्म चेत् ॥ ६ ॥

Towards his servants, the King says, “If you all do my seva, then I shall give more money. If you do not do such sevas, I shall not pay money. Further, in case you do seva to others by conceit,

करोषि वाथ मे दास्यात् अन्यथावर्तसेत्यदि ।

दंडनीयो मया नूनं मम द्वेषं करोषि चेत् ॥ ७ ॥

and deceive me and involve in doing seva to others, then I shall administer the necessary punishment to you all.

शिरच्छेदादिनां त्वां हि योजयिष्यामि नान्यथा ।

अथानन्यमनस्त्वेन मम भक्तिं करोषि चेत् ॥ ८ ॥

If you do hatred towards me, then I shall cut off your heads. But on the contrary in case you do seva to me and be devoted to me and take shelter under me,

दिने दिने करिष्यामि तव वेतनवर्धनं ।

एवं सति यथा कुर्यास्तथा फलमवाप्स्यसि ॥ ९ ॥

then I shall see that day by day, you are all provided with greater desires of you all fulfilled.

न च मित्रं न वा शत्रुरसि त्वं मे स्वभावतः

यथा भावयसे मां त्वं तथा त्वां भावयाम्यहम् ॥ १० ॥

This is My Sankalpa and order. Therefore in what ways you do seva to ME, then you get greater phalas as per them—commensurate with that. Like this, it was explained. Just like that Sri Hari does orders to Jeevas (like the king to his servants) and receive seva from them. Then He gives phalas according to the seva done by them. For Sri Hari by swabhava, no Jeeva is either a friend or a foe. He is equal to all Jeevas in Him in whatever frame of mind and approach they take; in the same way, as a reciprocation Sri Hari also does in return as per bhavas towards Him.

अनादिकालवस्त्वेवं संकल्पः स्वयमेव हि ।

कृतोस्ति तेने नैव स्यात् स्वातंत्र्यस्य विघातनम् ॥ ११ ॥

Since the Sankalpa of Sri Hari is like this, right from anadikala, there is no question of impartiality to Him. In Hari, never, biased nature should be hoisted.

Further, He does as per His Sankalpa only and puts Jeevas accordingly, there is no loss for his independency.

श्रुतिस्मृती ममैवाज्ञे कुर्यात्तदनुसारतः ।

सत्कर्माणि ददाम्यस्मै फलं कर्मानुसारतः ॥ १२ ॥

Srutis and Smrithis are the orders of Sri Hari Paramatma.

I am giving the results to those who do Karmas as per them as stated in them (as per their Karmas)

निषिद्धानि तु यः कुर्यात् अज्ञानापर्यतोपि वा ।

विहितं च न कुर्वीत तं कुर्यान्नरकेच्छितम् ॥ १३ ॥

Either due to ignorance and/or any other reason, without knowing the Mandates and injunctions of Vedas (which are all My orders) only, if any one commits prohibited Karmas or does not do the ordained Sat Karmas, then that person will be put in Naraka by ME, so says the Lord.

श्रवणं मननं ध्यानं कुर्वन् साक्षात्करोति मां ।

यः तस्मै मोक्षदाताहं यो द्वेष्टि सततं हि माम् ॥ १४ ॥

Whoever by hearing about ME and does Manana and also then meditates on my qualities, then for him, I give darshan (विवरूप साक्षात्कार) to such devotee. For him, attainment of Moksha is never denied. That person who does hatred towards ME always,

तमोऽपि पातयिष्यामि निवृत्तिर्नयतो भवेत् ।

तमो नारंभणं ब्रमनं तं पंचकष्टदम् ॥ १५ ॥

I shall see that the person is punished and pushed to eternal hell.

That eternal hell is very large and pervasive. It is eternal. It gives permanent unhappiness to the five Jnana—indriyas. It will give untold misery to those who live there.

तन्मध्ये पतितो जातु न बहिर्गर्तुमर्हति ।

न हि प्रीणाम्यहं कंचित् नहि द्वेष्टि च कंचन ॥ १६ ॥

Like this, a Jeeva who has fallen in the eternal hell, will not be able to come out from this place for ever. I am equal to all. From my position there is none whom I hate or like.

ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहं ।

सत्यसंकल्पतस्तस्मात् अन्यथा न करोत्ययम् ॥ १७ ॥

Jeevas, how they behave and treat me, in the same way they reach to the results. This Sankalpa of Sri Bhagawan is never vitiated on any day. Therefore He is called as 'Sarva Sama' and this is established.

अन्यः कोपि न चास्त्येव तत्संकल्पविद्यदृक् ।

सत्यसंकल्पतस्तस्मात् जायते सर्वदैव हि ॥ १८ ॥

There is none who can bring hurdle to this Sankalpa of Sri Hari. There is none who can do creation etc., at any time. Like this, Sri Vishnu is Satya-Sankalpa. Therefore creation of the Jagat etc., even after infinite time later in future, takes place in the same way as in earlier times. Therefore there is no impartiality or cruelty in Him.

जीवसृष्ट्यादिकं सर्वं दोष शंकापि तत्र न ।

ब्रह्मोवाच—

कर्मैवास्तु ततः किं नु कार्यमस्माकमीश्वरात् ॥ १९ ॥

If Vishnu gives everything following the Karmas, then karmas themselves are enough. Why should we care for Vishnu who is called as all-capacitated one? Everything is reached by karma itself.

यत एव भवेत् नृणामूर्ध्वधोगमनं सदा ।

श्री हयग्रीव उवाच—

चौर्यं वा पारदार्यं वाथवान्यदपराधनम् ॥ २० ॥

If a person commits theft and other offences, then for that offence, the punishment is not given by that karma. Only the King who knows about that offence or the concerned adhikari gives punishment for such offences, as per rules and regulations.

करोति कश्चित्कर्म तन्न दंड्यति स्वयम् ।

किं तु राजा नरस्यास्य विदित्वा कर्मपापकम् ॥ २१ ॥

A person who runs in his house or in the forests and exhibits his talents then it would be of no use at all. But when the same is repeated in the presence of a King, it would bear fruits.

दंडं करोति शास्त्रोक्तं स्वेच्छयैवात्र पूरुषे ।

एवं हि कश्चित् स्वगृहे निर्जने वाथवा वने ॥ २२ ॥

Like this, when a person lifts the weight or does a mighty job in his own house, then no result or benefit is reached by him.

करोति धावनादीनि तत्फलं न समश्नुते ।

तादृक् च धावनादीनि भूपस्याग्रे करोति चेत् ॥ २३ ॥

But in case such running or weight-lifting or other features were to be exhibited before the King, then it bears fruits and rewards. So it is clear that the karma of running, lifting or other merits did not give phala and so karmas *per se*, as it is, cannot give phala and it needs a Chetana to reward/punish to reach the results.

तुष्टः स एव वदद्याच्च तत्तकर्मानुसारतः ।

एवं कर्मजडं नैव फलं दातुमलं स्वयम् ॥ २४ ॥

Therefore when the King or the adhikari or anyone, when he is pleased, then the result is awarded to him by that person—chetana only. Karma, being jada, cannot by itself be able to reward any results of its own accord.

तत एवास्यपेक्षात्तफलदाने महेशितुः ।

तुष्टः पापं दहदेष रुष्टः पुण्यं दहेदपि ॥ २५ ॥

Sri Vishnu, when He is satisfied and feels happy, over the karmas of Jeevas, then He burns their sins.

तस्यैव तच्चरेद्भक्तिं न च द्वेषं मनागपि ।

इति ते सर्वमाख्यातं यत्पृष्टं मे त्वयानघ ॥ २६ ॥

Sri Vishnu is pleased by the bhakthi done by the Jeevas towards Him. By the hatred, Vishnu gets anger towards them.

इदानीं कथयिष्यामि येन पूर्णं भवेन्मनः ।

श्रुणुष्वावहितो ब्रह्मन् परं गुह्यं वदामि ते ॥ २७ ॥

Therefore, towards Him always, Bhakthi should be done. Even the slightest hatred should not be there in that devotion.

Oh! Brahma, all the questions which you have raised in ME I have answered. Oh! *Nish Labhane!* (that is doing niskamakarma always), if you wish to have full satisfaction in your mind, still you have to have some knowledge about few more secrets which you have to earn, I shall impart the same in future. Please hear calmly and patiently.

॥ इति श्री विष्णुरहस्ये 'खातंत्र्याद्युपपादनम्' नाम षष्ठोऽध्यायः ॥

॥ श्रीकृष्णार्पणमस्तु ॥

॥ श्री लक्ष्मीवैकटेशो विजयते ॥

॥ श्री हयवदनमध्वेश पाहि ॥

॥ श्री विष्णुरहस्यम् ॥

॥ अष्टादशोऽध्यायः ॥

(1 to 30 Slokas)

॥ प्राणेश्वरमहिमा वर्णनम् ॥

Description of the Mahimas of Praneshwara

शौनक उवाच—

Shounaka said and questioned—

सृष्ट्यादौ निर्मितो ब्रह्मा ततस्तत्त्वादि देवताः ।

क्रमेण निर्मिताः सूत विष्णुना प्रभविष्णुना ॥ १ ॥

सूत=Oh ! Suta Puranika.

विष्णुना प्रभविष्णुना—That Vishnu Who has all reputation and Sakthi.

सृष्ट्यादौ ब्रह्मा निर्मितः—in the origin or beginning of creation, to start with created Chaturmukha Brahma.

ततः—Then after the creation of him,

तत्त्वादि देवताः क्रमेण निर्मिताः—He, by order and in a regular way, installed the various Tattvabhimani Devatas. On these facts, Shounaka raises a question—

तत्तत्तत्त्वादि देवस्य यावत्प्रजननं भवेत् ।

तावत्पूर्वस्य देवस्य कथं तत्त्वप्रवर्तनं ॥ २ ॥

तत्तत्तत्त्वादि देवस्य—By those respective Tatvabhimani Devatas.

यावत् प्रजननं भवेत्—The respective activities in the various Jeevas are carried out. But the question is—
तावत् पूर्वस्य—Before the creation of those Tatvabhimani Devatas

देवस्य कथं तत्त्व प्रवर्तनं—How the Devatas who were created earlier were managing to perform activities.

Note : For example, Surya is the abhimani deity or presiding deity for the eyes. Before that Surya was born or created, how the earlier devatas were able to see?

कथं वास्वोच्च देवेषु नीचानां तत्त्ववृत्तिता ।

एष नः संशयो विद्वंस्त्वयाच्छेद्यो यथातथं ॥ ३ ॥

कथं वा स्वोच्च देवेषु नीचानां तत्त्व वृत्तिता—Further, in the bodies of uttama Jeevas, how these lower Jeevas can operate and administer their jobs?

एषः नः संशयः विद्वं—This is my genuine doubt.

त्वया च्छेद्यो यथातथं—Let those doubts be cut off and answered by stating the truth.

सूत उवाच—Suta Puranika answered—

मुख्यतः सर्वतत्त्वानां चेष्टको हरिरेकलः ।

यथा सचिवराहित्ये नृपतिः स्वयमेव तत् ॥ ४ ॥

सर्वतत्त्वानां मुख्यतः चेष्टकः—For all the Tatvas and their respective presiding deities, the person who makes active and dynamic.

हरिः एकलः—is only HARI.

यथा सचिवराहित्ये—Just like when the servants are not there.

नृपतिः—The King.

स्वयमेव तत्—By himself does the jobs. Like that, when the presiding deities were not created, the Almighty Himself did all the activities directly.

कार्यं करोति वा कैश्चिदन्यैः सचिवभृत्यकैः ।

तथा सर्वेषु तत्त्वेषु स्वयमेव स्थितो हरिः ॥ ५ ॥

Till the devatas are created this goes on. When the servants working under Him are created, then the activities are looked after by them, as per His orders. Like this in all Tatvas, Sri Hari Himself stands and does all the activities by Himself.

उद्धोध्य निर्ममे सृष्टेरादौ ब्रह्माणमेव हि ।

यद्यत्सृजति विश्वात्मा तत्राप्याविशति स्वयं ॥ ६ ॥

When Chaturmukha Brahma was created at the beginning, there was no Tatvabhimani Devatas. So Sri Hari did all the activities in Chaturmukha Brahma. He remained in the body of Chaturmukha Brahma and made all the activities in Him.

Sri Vishnu is Sarva-antaryami and enters in all the entities which have been created by Him.

Note: Gita states in the 15th Adhyaya—

यो लोकत्रयं अविश्य बिभर्ति अव्ययः ईश्वरः ।

Paramatma enters in all the three worlds and protects all the worlds. He has no destruction of any kind and He has Achintya Iswarya Sakthi in him.

Note: In the Sutra 1-4-27 ओं आत्मकृतेः परिणामात् ओं, Srimad Acharya states in the Bhashya—

प्रकृतौ अनुप्रविश्य, तां परिणाम्य, तत्परिणामेषु स्थित्वा, आत्मजः बहुधाकरणात् ॥

He also cites authority from Bhallaveya Sruti.

अथ हैष आत्मा प्रकृति अनुप्रविश्य आत्मानं बहुधा चकार ।
तस्मात् प्रकृतिः तस्मात् प्रकृतिः इति आचक्षते इति भाल्लवेय श्रुतिः ॥

The present Sloka 6, only elucidates these truths found in the Vedas, Brahma Sutras and Bhagavad Gita.

अतो ब्रह्माणमाविश्य तत्तत्तत्त्वमचीकृपत् ।

जाते जाते तत्त्वदेवे तत्तत्तत्त्वं नियोजयेत् ॥ ७ ॥

Therefore Paramatma first enters in Chaturmukha Brahma brought to creation by Him. Then He created the Tatvas like Mahat etc., of the Chaturmukha Brahma's body. When the Tatvabhimani Devatas were born, then He regulates them to look after the respective Tatvas for which they are the presiding deities respectively.

एवमेवाधिके देवे तत्त्वदेवेषु वै हरिः ।

अन्येनाधिक देवेन स्वयं चापि प्रवर्तयेत् ॥ ८ ॥

Paramatma remains in the mind of Chaturmukha Brahma and He Himself becomes the motivator of it.

When other Tatvabhimani Devatas are created by regular order one by one, say Rudra, Indra etc., in all of them He enters. He makes the order supreme devatas to enter in the lower devatas. For example when Indra etc. are created in their eyes etc., by order Chaturmukha Brahma, Rudra and He makes them to enter.

निर्मितास्तत्त्वदेवास्ते परस्परमवीवदन् ।

को नु श्रेष्ठोऽस्मासु भवेदहं वा श्रेष्ठ इत्यपि ॥ ९ ॥

When all the Tatvabhimani devatas were created, then all of them were present, between them an issue arose as to who is the supreme of all. Between them there was vichara and everyone asserted that he is Supreme when compared to others.

स प्राणास्तेततो जग्मुर्ब्रह्माणं विष्णुमेव च ।

तदाज्ञयावदद् ब्रह्मा प्राणाद्यास्तत्त्वदेवताः ॥ १० ॥

Then all the Tatvabhimani devatas going with Mukhya Prana went to Chaturmukha Brahma and Paramatma Vishnu.

As per the orders of Vishnu, knowing the situation, Chaturmukha Brahma said to Mukhya Prana and other Tatvabhimani deities as under—

अयं हि पौरुषो देहो गते यस्मिन्पतेत्पुनः ।

उत्तिष्ठेद्यत्प्रवेशे च स एव श्रेष्ठतामियात् ॥ ११ ॥

In you, have come that Devata is Supreme, when that Devata goes out of the body, of that Purusha, then it should fall flat on the Earth losing dynamism. Again, when, who, amongst you, enters the body, it should raise up and attend to the activities, then such person amongst you, is the Supreme.

ततस्तथेति तैरुक्तो एकैको गतवांस्ततः ।

ततः कार्यविहीनोभूदेहो नैव पपात सः ॥ १२ ॥

All the Tatvabhimani Devatas accepted the proposal of Chaturmukha Brahma. Then from that Purusha, each one of the Tatvabhimani Devatas came out. When each one came out, only the work allotted to that Tatvabhimani Devata was stopped. For example when Surya came out,

vision was lost. That is all. But the body did not fall down.

गतेष्वपि च सर्वेषु तथैवावस्थितो हि सः ।

प्राणे गतेऽपतच्छां व्यशीर्यत ततः पुनः ॥ १३ ॥

Like this, all the Tatvabhimani Devatas had come out. But the body did not fall down. It was standing as usual as it was.

But when Mukhya Prana came out from the body, then at once the body fell down. Further, the body also became to decay by order.

शरीरमिति तं प्राहुः पुनर्दाढ्याय तेखिलाः ।

एकैकशः प्रविशुस्तदेहं सर्वशोपि वा ॥ १४ ॥

As soon as Mukhya Prana left the body, it started to decay step by step. For this reason only, the body is called as 'Sarira'. Again to confirm as to who is the Supreme among those Tatvabhimani Devatas, they started to enter the body one by one.

नैवोत्तस्थौ तदा देहः ततः प्राणोऽविशत्प्रभुः ।

प्रविष्टमात्र उतस्त्रो प्राणे देहोऽथ तेऽखिलाः ॥ १५ ॥

By anyone of the Tatvabhimani Devatas' entry, the body did not get up. But when Mukhya Prana, the most capable of them, entered inside the body, then at once the body stood up and it began to act.

प्राणक्षमापयामासुः स्पर्धमाना वृथा वयं ।

प्रतिवादरता भूमन् त्वया नाथविमोहिताः ॥ १६ ॥

By this, all the Tatvabhimani Devatas understood that Sri Vayu is the most Supreme. Then they came before him and apologised to Mukhya Prana for their misbehaviour.

Like this, they submitted—

Oh ! Gunapoorna, Prabhu, Mukhya Prana, all of us without reason with you, challenged that we are all Supreme. We all acted against you and we were under utter delusion.

अथ त्वमसि नो नाथस्त्वद्वासा अखिला वयं ।

इत्थमासीत्पुरावृत्तं ततो देहेषु सर्वशः ॥ १७ ॥

The Tatva bhimani Devatas submitted as “ Now our delusions have been cleared off.” You (Mukhya Prana) are the Master of all of us.

And all of us are your servants.

Like this, this story shows the Supremacy of Mukhya Prana over all the Tatvabhimani Devatas.

सप्तसप्तकसंख्याकै मरुद्भिः परिवारितः ।

सूत्रे प्राणः स्थावरेषु जंगमेषु विशेषतः ॥ १८ ॥

Like this, Mukhya Prana is all-Supreme in all the 49 Maruths [$7 \times 7 = 49$]. That Mukhya Prana remains in all immoveable and moveable creatures and entities. Mukhya Prana remains in all such bodies and makes all of them dynamic as per their respective swabhava. He is the support of all of them.

जाग्रत्तिष्ठति सर्वेषु स्वपत्स्वपि सदा प्रभुः ।

प्रवेशयेदयं जीवान्नानादेहान् स्वकर्मणा ॥ १९ ॥

When all sleep, Mukhya Prana in all bodies is in the waking stage and is always he is waken up. Not only this. For the Jeevas as per their respective Karmas, Mukhya Prana only puts them in the respective bodies.

निर्मितान्यावदायुष्यं वर्धयित्वा ततो ततः ।

प्रयाति जीवमादाय महेश्वरपुरःसरः ॥ २० ॥

Further Mukhya Prana remains in the body along with the Jeeva, till the life is over. That body is developed and is grown only by his anugraha. Mukhya Prana is the protector of the body. When the life is over, from that body, he takes the Jeeva. Mukhya Prana places Sri Hari in the front and leaves to another place taking the Jeeva from that earlier body.

अयं हि जाठरे भूत्वा पचत्यन्नानि देहिनां ।

अंगानि वर्धयेत्येषु प्रापयित्वा स्वपत्स्वपि ॥ २१ ॥

In the body belonging to the Jeeva, in the Jata, Mukhya Prana remains with the Roopas of Prana, Apana, Vyana and Udana. The four kinds of food that are eaten, and those anna, rasa etc., are converted into different roopas by him. Mukhya Prana sees that such essence is taken into the various limbs of the body and makes them to grow. When the Jeeva is asleep, this Mukhya Prana is awake always and activities are done by him for the survival of the Jeeva in the body.

तत्तदन्नरसं पश्चाद्विकरोत्ययमेव हि ।

जनयत्यप्ययं रोगान् जीवकर्मानुसारतः ॥ २२ ॥

As per the Karmas of the Jeevas, in the bodies, diseases are created. These diseases are cured by Mukhya Prana of his own accord or they are cured through medicines, due to his Anugraha.

शमयत्यौषधद्वारा स एव स्वयमेव वा ।

काले काले सुखं दुःखं ददात्येषोखिलाधिपः ॥ २३ ॥

As per the Karmas at the proper times, for the Jeevas, happiness and misery are given by Mukhya Prana. This Mukhya Prana is the Master of all.

बलं ज्ञानं धृतिर्बुद्धिः भक्तिः श्रद्धा एव हि ।

प्राणस्यास्यापि स प्राणः श्रीविष्णुः सकलेश्वरः ॥ २४ ॥

For all, Strength, Knowledge, Bravery, Buddhi, Bhakthi, Sraddha etc., are given by Mukhya Prana only.

Like this, Mukhya Prana has great Mahimas. He is Sarva Chestaka. He is Sarva Sakthiprada. For this Mukhya Prana, the Prana is Sri Vishnu. That Vishnu is the Master—Eshwara for all devatas and for all.

विश्वसाक्षी जगद्धाता दयालुर्भक्तवत्सलः ।

हृदिस्थः सर्वजीवानां स हरिः स शिवः स्मृतः ॥ २५ ॥

Paramatma Sri Hari is the witness for all the Jagat, for all activities for all, at all times and at all places. Swetaswatara Upanishad states—

एको देवः सर्वभूतेषु गूढः

सर्वव्यापी सर्वभूतान्तरात्मा ।

कर्माध्यक्षः सर्वभूताधिवासः

साक्षी चेता केवलो निर्गुणश्च ॥ इति ॥

Paramatma Sri Hari is the support of all Jagat and He is the nourisher.

Sutra—ओं अक्षरं अंबरान्तधृतेः ओं ॥ 1-3-10 states that He is the support of all the world, including Mahalakshmi. Sutra in Bhakthipada 3-2-22 states—

ओं प्रकृतैतावत्त्वं हि प्रतिषेधति ततो ब्रवीति च भूयः ओं ॥ shows that.

सृष्टिं च पालनं चैव संहारं नियमं तथा । एक एव करोति ईशः ॥

This 'protection' is always done by Sri Vishnu. दयालुः
—Paramatma Sri Hari is the most kind-hearted person.

भक्तवत्सलः—भक्तानां वत्सवत् लाति—

He protects and takes care of His devotees like calves.

हृदिस्थः जीवानां—In all the Jeevas, He resides in their hearts. The Sutra—ओं गुहां प्रविष्टौ आत्मानौ हि तद्दर्शनात् ओं ॥ 1-2-11 establishes this fact.

स हरिः He is called as Hari.

स शिवः—He is called as 'Shiva'. In the Sutra ओं नानुमानमतच्छब्दात् ओं ॥ 1-3-3 ॥ Bhashya of Brahmanda Purana's citation shows, 'शिवः सुखात्मकत्वेन' That Purushothama Sri Hari is called as 'Shiva' because He is Sukha-Swaroopi.

ब्रह्मेति परमात्मेति परब्रह्मेति गीयते ।

तत्तद्गुणानुसारेण चंद्रः सूर्योऽनिलोनलः ॥ २६ ॥

That Sri Hari is called as 'Brahma', 'Paramatma', 'Para Brahma', like these. He is called by the names Chandra, Surya, Anila, Anala and so on since He has the qualities in an unlimited manner that are devoted by those Sabdas.

मनुरिन्द्रश्च वरुणो रुद्र उग्रः प्रजापतिः ।

हिरण्यगर्भः सविता सुपर्णो यज्ञ ईश्वरः ॥ २७ ॥

Sri Hari is called by the Sabdas—as Manu, Indra, Varuna, Rudra, Ugra, Prajapathi, Hiranyagarba, Savitha, Suparna, Yagnya and Eswara.

इत्याद्यनंतनामात्मावेक एव महेश्वरः ।

सर्वजन्मादि कृद्वेदै स वै विष्णुर्दीर्यते ॥ २८ ॥

Sri Hari who is Maheshwara—that is, the Master for all, is being referred to like this, by infinite and unlimited names. He is only one who has such great Mahima.

That Hari is the person who is responsible for the creation, protection, destruction etc., of all entities at all times. This is given as definition for Vishnu in the second Sutra. ब्रह्मणः लक्षणं आह—ओं जन्माद्यस्य यतः ओं and this Brahma is Vishnu only. All the Vedas declare about this Vishnu only and His Mahimas.

संतप्तस्त्रिविधैस्तापैर्भयः संसारवारिधौ ।

तमेव शरणं यायाद्भवत्यानन्यधिया नरः ॥ २९ ॥

The Jeeva who is subjected to the three kinds of agonies (तापत्रय) and who is immersed in the ocean of Samsara, should take refuge in Maha Vishnu only, with the knowledge that He alone is the rescuer, but no one else. With pure devotion, such refuge should be taken. Moksha would be attained only by His Grace and it would be possible only when He is pleased. There is no other way. नान्यत् पन्था अयनाय विद्यते ॥

तस्मादेव लभेन्मोक्षं संतुष्टा दृढभक्तिः ।

मयेत्थं कथितो विप्राः प्राणस्य च हरेरपि ॥

महिमा सर्वदेवानां मुख्योर्थोयं श्रुतोस्ति वः ॥ ३० ॥

Paramatma will be pleased only by the steady and constant Bhakthi towards Him. Oh! Saunakas, I have told thus for the Mahimas of Mukhya Prana and also those of Sri Hari. By hearing this, you have obtained all the benefits of having heard all the Vedas. Like this Suta Puranika said. This is because the entire Vedas only speak of the Mahimas of Sri Vishnu and this Ekantha Bhaktha Mukhya Prana. So by hearing their Mahimas. it would amount to hearing the entire Vedas and knowing all the Vedas.

Thus ends the Eighteenth Adhyaya in Vishnu Rahasya which is titled as “Praneshwara Mahima Varnanam”

Note: 1 Paramatma is denoted by all names is stated in his Adhyaya which covers the first Adhyaya called as ‘Samanvayadhyaya’ of Para Vidya Brahma Sutras covering 135 Sutras and in particular starting from ओं आनन्दमयोभ्यासात् ओं ॥ 1-1-12 and ending with ओं एतेन सर्वे व्याख्याताः व्याख्याताः ओं ॥ 1-4-29.

Note: 2 Further, the Mahima narrated here is the essence of the Mahimas of Sri Vayu under Aitareya Upanishad, regarding the Supremacy of Sri Vayu in all the Devatas and Tatwabhimani Devatas. Finally the Devatas took apology from Sri Vayudeva for their misbehaviour and ignorance in stating that each one was Supreme. 2-1-5—

तं देवाः अनुव्रतन् । त्वं उक्थमसि । त्वं इदं सर्वमसि । “तव वयं स्मः । त्वं अस्माकं असि” इति ॥ तदप्येतत् ऋषिणोक्तं । त्वं अस्माकं । तव स्मसि इति ॥ ४ ॥

Sri Jayathirtha Mahan states in the Teeka splendidly as—(Shatprasna Upanishad).

प्रीताः ते देवाः त्वमेव (मुख्यप्राणः एव) सर्वदेवादिषु स्थित्वा तन्नामा तद्गुणादि प्रवर्तकः इति प्राणं अस्तुवन् ॥

All the Tatvabhimani Devatas were highly pleased and they all said “Mukhya Prana only, stands in all the Devatas and by having their respective names in an important manner and bestows such gunas to them”. Like this all the Tatvabhimani Devatas praised Mukhya Prana Devaru.

॥ इति श्री विष्णुरहस्ये प्राणेश्वर महिमा-

वर्णननामाष्टादशोऽध्यायः ॥

॥ श्रीकृष्णार्पणमस्तु ॥

Sri CHALARI NARASIMHACHAR

1620—1674 A.D.

Pandit Chalari Sri Narasimhachar was a contemporary of the knowledgeable giant Sri Sri 1008 Sri Satyanatha Mahaprabhu of Veeracholapuram, Tamil Nadu. That great Pandit Sri Narasimhachar had written commentaries on several works of Sri Jayatirtha and Sri Madhvacharya.

His commentary on Rig-Bhashya Teeka is a large and major work bringing the glories of the Teeka of Sri Jayatirtha and Sri Madhvacharya. A devotee can understand the depth of the vast knowledge that the commentator had by going thro' his laudable works. This runs for 6200 granthas.

His commentary on Rig-Bhashya Teeka goes by the name 'Teeka Vivruti'. The learned Pandit starts as—

श्रीब्रह्मवंशं सुगुणं मुकुन्दं द्वैपायनं मध्वमुनिं जयार्यम् ।

विद्यावधीशान्स्वगुरुप्रणम्य ऋग्भाष्यटीकाविवृतिं करिष्ये ॥

Then the commentary starts on the Teeka Mangalacharana Sloka of Sri Jayatirtha Mahan.

नारायणाभिधं ज्योतिः प्रत्यूहध्वान्तशान्तिकृत् ।

कमलाकमलानन्दमन्तः स्वान्तमुपास्महे ॥ १ ॥

ग्रन्थादौ मङ्गलं आचरति ।

In the Teeka work, to begin with Mangalacharana is submitted 'नारायणेति ।'

वयं नारायणाभिधं ज्योतिः नारायणनामकमादित्यम् । उपास्महे ध्यायेमेत्यन्वयः ॥

We do Upasana of Sriman Narayana, who is Jyothirmaya and is Aditya.

नारायणस्य ज्योति सादृश्यं दर्शयितुं विशेषणद्वयम् ।

The adjectives have been shown to Sri Narayana in order to bring the similarity between Him and Jyothi.

प्रत्यूहध्वान्तशान्तिकृत् । प्रत्यूहाः = विघ्नाः = Hurdles. ध्वान्तानीव = अन्धकारा इव तेषां शान्तिं नाशं करोतीति तथोक्तम् ॥

Such hurdles are like the darkness and such darkness is destroyed. Hence it is said so.

विघ्नानां ग्रन्थप्रवृत्ति प्रतिबन्धकत्वात् अंधकारस्य च बाह्यप्रवृत्तिबाधकत्वात्साम्यम् ।

These hurdles will affect from the work proceeding further, likewise this darkness would arrest the activities outside. Hence there is similarity between the two.

कमलाकमलानन्दं कमला = लक्ष्मीः कमलानीव पद्मानीव कमलाकमलानि तान्यानन्दयति सुखयतीत्यानन्दम् ॥ कमलायाः सकलप्रियत्वात् पद्मानां च तथात्वात् साम्यम् ॥

Kamala means Mahalakshmi. Kamala also means lotus flowers. This Jyothi brings happiness to the lotus flowers as well as to Mahalakshmi.

सूर्यस्य पद्मानन्दप्रदत्वं नाम तद्विकासकत्वमेव ॥

Surya bringing happiness and dear to lotus flowers, means, SUN makes them to sprout with splendour.

विष्णोस्तु मुख्यमेव लक्ष्यानन्द प्रदत्तम् ॥

Sri Vishnu only is the Most Prime Person to bring happiness to Mahalakshmi.

अनेन विशेषद्वयेन —

(i) ध्वान्त शान्तिकृत् ।

(ii) कमलाकमलानन्दमन्तः ।

सर्वानिष्टनिवर्तकत्वं सर्वेष्टसाधकत्वं च ध्वन्यते ॥

By these two adjectives, it becomes clear, that all the hurdles are cleared and also all the desires are fulfilled. (अनिष्ट निवृत्तिः and इष्ट प्राप्तिः).

तेनोपास्यत्वोपयोगि विशिष्टत्वमिष्टत्वं च सूचितम् ॥

By this, the necessary ingredients for upasana are all indicated.

एतेनैव सकलवाङ्मनसदेवताया लक्ष्म्या अपि परिवारत्वेन वंदनं सूचितम् ॥

By this all the devatas who are all the presiding deities for Vak, Manas and Mahalakshmi who is the top-most abhimani devata for all and for all of them, namas-karams are indicated by this.

सूर्यज्योतिषोपेक्षया नारायणज्योतिषोतिशयं वक्तुमन्तः स्वान्तमिति विशेषणम् ।

When compared to jyothi/prakasha/brightness, the Jyothi of Sriman Narayana is very great and fast and extra-ordinary is indicated by the sabda 'स्वान्तं' in the end.

स्वान्ते=मनसि अन्तः=स्वान्तं विभक्त्यर्थे अव्ययीभावः ॥ अनेन सूर्यस्य दूरे स्थितत्वम् बाह्य प्रवृत्त्युपयोगित्वात्, तदपेक्षया विष्णोरतिशयः तस्य मनसि स्थित्वात् अन्तः प्रवर्तकत्वाच्चेत्युक्तं भवति ॥

SUN is situated at a far off place and would be useful only to clear the darkness prevailing outside. But in the case of Sri Vishnu, He would clear the doubts inside in our mind, because He is residing in the heart of the Jeeva.

नारायणाभिधमित्यनेन अधिकृतत्वं सूच्यते । नारायणशब्दस्योकार समानार्थत्वेन विष्णोः सर्ववैदार्थ्यत्वस्य वक्ष्यमाणत्वात् ॥

By Narayana it is stated that He is being told in the sastras as the main person. This Narayana Sabda and

Omkara both have the same meanings, because Sri Vishnu is told and established as having sarva Veda pratipadyatwa.

एवं कृतं मङ्गलं शिष्यशिक्षार्थं ग्रन्थादौ निबध्य, चिकीर्षितं प्रतिजानीते ॥

For the benefit of the sishtyas, this Mangala has been incorporated in the grantha to begin with and to achieve the desired results.

Sri Chalari Narasimhacharya was the son of Chalari Narayanacharya. Sri Narasimhacharya was a great Pandit and Writer and more than fifteen works have been written by him.

Chalari is a small village near Malkheda where the holy Brindavan of Sri Sri 1008 Sri Jayatirtha Mahan is installed.

Chalari Sri Narasimhachar has written commentaries on—

- (1) Tattva Sankhyana
- (2) Isavasya Upanishad
- (3) Shatprasnopanishad
- (4) Sadachara Smrithi
- (5) Pramana Paddathi
- (6) Sangraha Ramayana
- (7) Siva Stuti
- (8) Parijathapaharana
- (9) Dwadasa Stotra
- (10) Yamaka Bharatha
- (11) Brahmasutrartha Adhikarana Sangraha
- (12) Brihat Taratamya Stotra
- (13) Bhattoji Dikshitakriti Kuttanam
- (14) Smrithyarthasagara
- (15) Rig Bhashya Teeka Vivruti

There is another fine work by name "Sabdika Kanthaamani". Jewel for the necks of grammarians which is referred in Teeka Vivruti of Rig Bhashya. Sri Narasimhacharya also records the year of publication of Rig Bhashya Teeka Vivruti as 1661 A.D.

His son was Chalari Seshacharya and his grand-son was Chalari Sankarshanacharya. His father was Chalari Narayanacharya.

These four contributed to a large extent on Vedantic School and Sri Chalari Narasimhacharya tops the list.

While completing his commentary on Rig Bhashya Teeka in the end, the great author concludes with six slokas given below for the benefit of devotees :

नरहरिरतिलक्ष्मीः सर्वदेवादिसंस्थः

सकलनिगमवाक्यैर्मुख्यवेद्यो गुणाढ्यः ॥

मम पितृगुरुहस्थो व्यासरूपः सुपूर्ण-

प्रमति हृदयसंस्थः सोऽस्त्वेन प्रसन्नः ॥ १ ॥

बहुग्रन्थसन्दर्भमालोक्य कृच्छाद्-

हरि प्रीतये संगृहीतेऽत्र भावम् ।

अविज्ञाय चेदूषयेत्कश्चिदेतद्-

भवेद् भूषणेनाग्रहस्तत्र मे स्यात् ॥ २ ॥

छलारि नारायणवर्यपुत्र

नृसिंह नाम्ना रचिता शुभेयम् ।

ऋग्भाष्यटीका विवृतिस्तयायं

हरिः पितुर्मे सुफलप्रदः स्यात् ॥ ३ ॥

शके त्रिवसुपंचेन्दुसंमिते प्लवत्सरे । (1583)

मासि चैत्रे पूर्णिमायामर्पिता हरिपादयोः ॥ ४ ॥

ग्रन्थेस्मिन्सवलनं किञ्चित्क्षंतव्यं साधुभिर्बुधैः ।

भ्रान्तेः पुरुषधर्मत्वाद्गच्छतः स्वल्पनात्तथा ॥ ५ ॥

श्रीमन्मध्वोक्तिसिंधोर्जयमुनि शुभावाग्जाह्नवी संगमेलं
व्याख्यासंस्त्रानशुद्धे हरिगुरुदयया ध्यानसाध्यं प्रसादम् ।

कृत्वा भिज्ञान तेजो भवभयदहनं पूर्णसंवित्सदात्मा

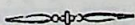
मोदः श्रीशः प्रसन्नाननहृदययुतः प्रीयतां मय्यनाथे ॥ ६ ॥

श्रीमदानन्दतीर्थ भगवत्पादाचार्य विरचितस्य श्रीमद् ऋग्भाष्यस्य

टीकायाः श्रीमज्जयतीर्थाचार्यवर्म विरचितायाः विवृतिः

नृसिंह विरचिता समाप्ता ॥

॥ श्रीकृष्णार्पणमस्तु ॥



॥ श्रीविष्णुसहस्रनाम स्तोत्रम् ॥

सप्तमः भागः

[अनिवर्ती to अनामयः]

609—701

षष्ठः भागः ६०८

अनिवर्ती निवृत्तात्मा सङ्क्षेपा क्षेमकृच्छिवः ।

श्रीवत्सवक्षाः श्रीवासः श्रीपतिः श्रीमतां वरः ॥ ६४ ॥ ९

श्रीदः श्रीशः श्रीनिवासः श्रीनिधिः श्रीविभावनः ।

श्रीधरः श्रीकरः श्रेयः श्रीमान् लोकत्रयाश्रयः ॥ ६५ ॥ १०

स्वक्षः स्वङ्गः शतानन्दो नन्दिज्योतिर्गणेश्वरः ।

विजितात्मा विधेयात्मा सत्कीर्तिश्छिन्नसंशयः ॥ ६६ ॥ ९

उदीर्णस्सर्वतश्चक्षुरनीशः शाश्वतस्थिरः ।

भूशयो भूषणो भूतिविशोकश्शोकनाशनः ॥ ६७ ॥ १०

अर्चिष्मानर्चितः कुम्भो विशुद्धात्मा विशोधनः ।

अविरुद्धोऽप्रतिरथः प्रद्युम्नोऽमितविक्रमः ॥ ६८ ॥ ९

कालनेमिनिहा वीरशौरिशूरजनेश्वरः ।

त्रिलोकात्मा त्रिलोकेशः केशवः केशिहा हरिः ॥ ६९ ॥ ९

कामदेवः कामपालः कामी कान्तः कृतागमः ।

अनिर्देश्यवपुर्विष्णुर्वीरोऽनन्तो धनंजयः ॥ ७० ॥ १०

ब्रह्मण्यो ब्रह्मकृद् ब्रह्मा ब्रह्म ब्रह्मविवर्धनः ।

ब्रह्मविद् ब्राह्मणो ब्रह्मी ब्रह्मज्ञो ब्राह्मणप्रियः ॥ ७१ ॥ ९

महाक्रमो महाकर्मा महातेजा महोरगः ।

महाक्रतुर्महायज्वा महायज्ञो महाहविः ॥ ७२ ॥

स्तव्यस्तवप्रियस्तोत्रं स्तुतिस्तोता रणप्रियः ।

पूर्णः पूरयिता पुण्यः पुण्यकीर्तिरनामयः ॥ ७३ ॥ १०

नामानि ७०१

॥ श्रीकृष्णार्पणमस्तु ॥

६०९. अनिवर्ता—ओं अनिवृत्तिने नमः ओं

६१०. निवृत्तात्मा—ओं निवृत्तात्मने नमः ओं

६११. सङ्क्षेप्ता—ओं संक्षेप्ते नमः ओं

६१२. क्षेमकृत्—ओं क्षेमकृतवे नमः ओं

६१३. शिवः—ओं शिवायै नमः ओं

६१४. श्रीवत्सवक्षाः—ओं श्रीवत्सवक्षसे नमः ओं

६१५. श्रीवासः—ओं श्रीवासाय नमः ओं

६१६. श्रीपतिः—ओं श्रीपतये नमः ओं

६१७. श्रीमतां वरः—ओं श्रीमतां वराय नमः ओं

६१८. श्रीदः—ओं श्रीदाय नमः ओं

६१९. श्रीशः—ओं श्रीशाय नमः ओं

६२०. श्रीनिवासः—ओं श्रीनिवासाय नमः ओं

६२१. श्रीनिधिः—ओं श्रीनिधये नमः ओं

६२२. श्री विभावनः—ओं श्रीविभावनाय नमः ओं

६२३. श्रीधरः—ओं श्रीधराय नमः ओं
 ६२४. श्रीकरः—ओं श्रीकराय नमः ओं
 ६२५. श्रेयः—ओं श्रेयसे नमः ओं
 ६२६. श्रीमान्—ओं श्रीमतये नमः ओं
 ६२७. लोकत्रयाश्रयः—ओं लोकत्रयाश्रयाय नमः ओं
 ६२८. स्वक्षः—ओं स्वक्षाय नमः ओं
 ६२९. स्वङ्गः—ओं स्वङ्गाय नमः ओं
 ६३०. शतानन्दः—ओं शतानन्दाय नमः ओं
 ६३१. नन्दिः—ओं नन्दये नमः ओं
 ६३२. ज्योतिर्गणेश्वर—ओं ज्योतिर्गणेश्वराय नमः ओं
 ६३३. विजितात्मा—ओं विजितात्मने नमः ओं
 ६३४. विधेयात्मा—ओं विधेयात्मने नमः ओं
 ६३५. सत्कीर्तिः—ओं सत्कीर्तये नमः ओं
 ६३६. छिन्नसंशयः—ओं छिन्नसंशयाय नमः ओं
 ६३७. उदीर्णः—ओं उदीर्णाय नमः ओं
 ६३८. सर्वतश्चक्षुषः—ओं सर्वतश्चक्षुषे नमः ओं
 ६३९. अनिशः—ओं अनीशाय नमः ओं
 ६४०. शाश्वतः—ओं शाश्वताय नमः ओं
 ६४१. स्थिरः—ओं स्थिराय नमः ओं
 ६४२. भूशयः—ओं भूशयाय नमः ओं
 ६४३. भूषणः—ओं भूषणाय नमः ओं
 ६४४. भूतिः—ओं भूतये नमः ओं

६४५. विशोकः—ओं विशोकाय नमः ओं
 ६४६. शोकनाशनः—ओं शोकनाशनाय नमः ओं
 ६४७. अर्चिष्मान्—ओं अर्चिष्मते नमः ओं
 ६४८. अर्चितः—ओं अर्चिताय नमः ओं
 ६४९. कुंभः—ओं कुंभाय नमः ओं
 ६५०. विशुद्धात्मा—ओं विशुद्धात्मने नमः ओं
 ६५१. विशोधनः—ओं विशोधनाय नमः ओं
 ६५२. अनिरुद्धः—ओं अनिरुद्धाय नमः ओं
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 ७०१. अनामयः—ओं अनामयाय नमः ओं

॥ श्रीकृष्णार्पणमस्तु ॥

A FEW WORDS OF APPRECIATION

R. Muralidharan,
M.A., M.Ed., M.Phil.

4/20 East Agraharam
Kodaivasal, 612601
Tiruvavur Dist,
9-7-2003

Revered Sir,

Pranams and prostrations. I received the two books namely Mahimas of Mahalakshmi and Sangraha Ramayana sent by your esteemed self. I am going through them and find them very enriching and ennobling. As I am a perfect stranger to Sanskrit, I cannot relish them fully. I am very eager to learn Sanskrit.

As you said in your discourse at Nachirakoil, the mere possession of your books will bring all the happiness.

As stated by your goodself earlier I am working as English Post Graduate Teacher in an Institution for the last 22 years. Now I am the Assistant Head Master. Next year I should become Head Master.

Due to the Mahimas of Mahalakshmi and the books given by your goodself I have been promoted as Head Master from June 2004 onwards and necessary final decision have been made. Glory to Mahalakshmi. Hats off to T. S. R. By the by I promise that I will pray for your longest life (in my daily Sankalpas) so that your yeoman service for our community will continue for many many years to come.

With regards,

Sd. Muralidharan



Śrī Śrī 1008 Śrī Satyātma Tīrtha Śrīpādaṇaḷavaru
praying before Śrī Mūla Rāma at Pramod Sadan, Rāmeśwaram
on Thursday 8-5-2000.



Tapasvi and Vairāgya Mūrti Mahān
Śrī Śrī 1008 Śrī Satyātma Tirtha Śrīpādanajavaru of Śrī Uttaradi Mutt
 performing Pūjā to Śrī Mūla Rāma and Śrī Varāha Mūrti
 at Śrīmushṇam at Śrī Uttaradi Mutt on Thursday 9-10-2003.

॥ श्रीः ॥

॥ श्रीविष्णुसहस्रनाम भाष्य संग्रहार्थः ॥

६०९. अनिवर्ती—ओं अनिवृत्तिने नमः ओं ॥

1. अनिषु = मुख्यप्राणदासेषु वर्तते इति = अनिवर्ती ।

Vishnu is called 'अनिवर्ती' because He resides in the devotees of Mukhya Prana.

2. कदाऽपि न निवर्तते इति = अनिवर्ती ॥

Vishnu is called 'अनिवर्ती' because He has no destruction even by iota, in any manner, at any time.

3. अनिवर्ती means that person who would not turn away. Vishnu is called as अनिवर्ती because He would never turn away from the Dharma at any cost.

4. When there is a battle between Suras and Asuras, Vishnu will not turn back without helping the Suras and destroying the Asuras. देवासुर संग्रामात् न निवर्तते इति अनिवर्ती ॥

5. There is a subtle truth to be understood in the case of Karna being killed by Arjuna and instructions by Sri Krishna. Mahabharata Tatparya Nirnaya states in the Sloka 27-192—

उद्धर्तुकामो रथचक्रमेव

पार्थ ययाचेऽवसरं प्रदातुम् ।

नेत्याह कृष्णोऽञ्जलिकं सुघोरं

त्रिनेत्रदत्तं जगृहे च पार्थः ॥

Karna was finding the wheels of the chariot of his, being buried in the ground. He requested Arjuna to give some time to pull up the same from the ground.

At that time, Sri Krishna told न इति आह—don't grant time to him. Then Arjuna took the arrow given to him by Rudra called 'Ajjalikai' and placed the same in the bow and cut off the head of Karna. The refusal by Sri Krishna may seem to be adharmic. *It is not so. Sri Krishna will not turn away from the Dharmic path. He is अनिवर्ती। Here न इत्याह means—Arjuna.*

- (i) When Karna is without chariot, you do not fight with the chariot. न इति आह you should get down and fight. न रथे इत्याह।
- (ii) न इति आह—'न' means सादृश्यार्थः। So when Karna is without a chariot, Arjuna should also be without a chariot.
- (iii) Such a dharmic fight, Sri Krishna did when Dantavakra came with an army and *without chariot*. At that time, Sri Krishna was in the chariot and so to have even circumstance of His enemy, He jumped down from the chariot.

अवलप्य रथात् कृष्णः सिन्धुं वेलेव प्रत्यधात् ॥

Vishnu is a strict अनिवर्ती, never deviates from Dharmic path, by even by iota.

॥ श्रीः ॥

६१०. निवृत्तात्मा—ओं निवृत्तात्मने नमः ओं ॥

1. निवृत्ता आत्मानः जीवाः प्रलये यस्मात् इति निवृत्तात्मा ॥

Vishnu is called 'निवृत्तात्मा' because at the time of Pralaya, He makes all the Jivas actionless completely.

2. निवृत्ता आत्मानः मनांसि यस्मात् इति=निवृत्तात्मा ॥

Vishnu is called 'निवृत्तात्मा' because He takes away the minds of all, who have returned from

Him; which means, He is not fully attainable by anyone's mind.

Tattireeya Upanishad states—

यतो वाचो निवर्तन्ते अप्राप्य मनसा सह ।

The mind cannot grasp Him completely and so they turn back to the starting point—

यन्मनसा न मनुते इति ॥

3. Vishnu is called as निवृत्तात्मा because He Himself is involved in the vishayas as per His discretion.

सत एव विषयेभ्यः निवृत्तः आत्मा अस्येति निवृत्तात्मा ॥

4. Paramatma Vishnu is called as 'Nivruttatma' because, He is the Atma—Master of those who practise Nivrutti Dharma.

सर्वे निवृत्तिधर्माणो यस्यात्मानः स तु स्मृतः ।

निवृत्तात्मा इत्यष्टवर्णो दुष्कर्मफलमोचकः ॥

Nivruttas are those who follow the path of Nivrutti Dharma which takes them to Moksha. Bhagawan is the Atma—Master of those devotees also. So He is Nivruttatma.

॥ श्रीः ॥

६११. संक्षेप्ता—ओं संक्षेप्त्रे नमः ओं ॥

1. संक्षेप्ता सम्यक् क्षेप्ता । विस्वतं जगत् प्रलये संक्षिप्तवान् ॥

Vishnu is called 'संक्षेप्ता' because He condenses the universe which was created by Him to a large extent, at the time of Pralaya. He contracts it.

2. अंगुष्ठेन दुन्दुभिर्शरीरस्य दूरे क्षेप्ता ॥

At the time of avatar as Sri Ramachandra, Vishnu

threw the massive body of the rakshasa by name दुन्दुभिः to a large distance by His toe.

महाभारततात्पर्यनिर्णयः ६-४—

वीक्ष्यैव तां निपतितामथ रामदेवः

सौगुष्ठमात्रचलनादतिलीलयैव ।

संप्राप्य योजनशतेऽथ तथैव चोर्वी

सर्वान्विदार्य दितिजानहनद्र सास्थान् ॥ ४ ॥

Such huge mountain-like body of asura Dundubhi was thrown more than 1000 yojanas by the mere toe of Sri Ramachandra. Hence Vishnu is संक्षेता ।

In Srimad Bhagavatham also, we find Lord Sri Krishna throwing out of His toe to a large distance, the demon Ravana, when he came to the Patalaloka where He was blessing Bali Chakravarthi as his security guard. Srimad Bhagavatham 5-23-27 states—

तस्यानुचरितमुक्तरस्माद्विस्तरिष्यते यस्य भगवान्स्वयमखिलजगद्गुरुः
नारायणद्वारि गदापाणिः अवतिष्ठते निजजनानुकंपित हृदयः येन
पदांगुष्ठेः दशकंधरः योजनायुतं दिग्विजये उच्चाटितः ॥

3. संक्षेता—सम्यक् शरक्षेता ॥

Vishnu is called संक्षेता because He made the bow and arrow of Lord Siva very small and insignificant. Sri Ramachandra did—महाभारततात्पर्यनिर्णयः 4-24—

तथेति चोक्तो मुनिना स किंकरैः

अनन्तभोगोपममाश्वाथानयत् ।

समीक्ष्य तद्वामकरेण राघवः

सलीलमुद्धृत्य हसनपूरयत् ॥ २४ ॥

Sri Ramachandra took the bow and arrow of Siva by mere

left hand with all smiles effortlessly and tied the thread to the bow and was ready to shoot.

[Note : There is no distinction between Sri Rama's left hand and right hand in any manner. It is not like the case of us where the right hand is more powerful. This is used from worldly usage, to establish the trivial nature for Him—the Great Rama].

4. Sanksheptaa means “He who limits”. It is the nature or swabhava of Sri Vishnu to limit the field of the light of knowledge of those who practise the Pravrutti Dharmas.

स्वाभाविकासंकुचित मेधाया अप्रसारणम् ।

प्रवृत्तिधर्मणां कर्तृशीलं यस्यास्ति सर्वदा ।

स ‘संक्षेप्ता’ इति कथितः ॥

॥ श्रीः ॥

६१२. क्षेमकृत्—ओं क्षेमकृतवे नमः ओं ॥

1. क्षेमं करोति इति=क्षेमकृत् ॥

Vishnu is called ‘क्षेमकृत्’ because He brings safety and well-being to satwic souls.

2. Lord Krishna declares in Gita under 9-22—

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।

तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥ २२ ॥

Whoever dedicates himself to Lord Sri Krishna, without distracting their minds in other objects, for them Lord Krishna protects/vouchsafes their welfare and Moksha without any destruction.

3. क्षेमं कृन्तति इति—छेदः ॥

Vishnu is called क्षेमकृत् because He destroys the safety and wellbeing of non-devotees/devils, asuras etc. कृन्तति = destroys.

4. Paramatma Vishnu does what is good and so He is called as 'Kshemakrit'. He does what is good for those who follow the Nivrutti Dharma by removing the obstructions to their knowledge.

निवृत्तानां तत्संकोचन-विमोचनं क्षेमं करोति इति क्षेमकृत् ॥

॥ श्रीः ॥

६१३. शिवः—ओं शिवायै नमः ओं ॥

1. सुखात्मकत्वात् शिवः ॥

Vishnu is called शिवः because He is the very swaroopa of happiness/mangala.

2. शिवं=मङ्गलं अस्य अस्ति इति शिवः ॥

Vishnu is called 'शिवः' because in Him all mangalas/auspiciousness exist.

3. शिवः=मुक्ताः तान् वर्तयति इति शिवः ॥

Vishnu is called 'शिवः' because He is the controller of the released souls.

The Sruti states—

आनन्ददश्च मुक्तानां स एव एको जनार्दनः ॥

Even for the released souls, the enjoyment in Moksha, is only due to His Grace and He is Janardhana, Lord Vishnu.

4. Aditya Purana Fifth अध्यायः, Verse No. 43 states—

पूर्णानन्द ज्ञानदयामूर्तिः परममंगलः ।

मंगलांगी मंगलांगो भक्तमंगलदायकः ॥ ४३ ॥

Sri Vishnu, Who is Venkatesha, is the very 'Mangala Murthy' and Who is denoted primarily by the sabda 'शिवः' ।

5. Vishnu is called as 'शिवः' because by merely remembering Him, all the agonies and miseries are destroyed.

स्मरणमात्रेण सर्वदुःखनिवारकत्वात् शिवः ॥

6. Under the Sutra ओं नानुमानमतच्छब्दात् ओं ॥ 1-3-3, Srimad Acharya has quoted a splendid authority of Brahmanda Purana, where the usual sabdas, which ordinarily denote Rudra, are only denoting Sri Vishnu in the most important sense :

रुद्रं द्रावयते यस्मात् रुद्रः तस्मात् जनार्दनः ।

ईशनादेव च ईशानो महादेवो महत्त्वतः ॥

पिबन्ति ये नरा नाकं मुक्ताः संसारसागरात् ।

तदाधारो यतो विष्णुः पिनाकीति ततः स्मृतः ॥

'शिवः सुखात्मकत्वेन' Vishnu is called as 'Siva' because He is the very swaroopa of happiness and hence 'Siva' denotes only Sri Vishnu. It cannot denote Rudra because when he granted the boon to Bhasmāsura he had to run to save his happiness to Sri Vishnu, Who cleverly destroyed that wicked asura.

7. शिवः शिवानाम्, अशिवः अशिवानाम् ॥

He is auspicious for those that do auspicious things and inauspicious for those that do inauspicious things.

॥ श्रीः ॥

६१४. श्रीवत्सवक्षाः—ओं श्रीवत्सवक्षसे नमः ओं ॥

1. श्रिया युक्तः वत्सः महत्त्वलक्षणं श्वेतरोमावर्त-विशेषो वक्षसि यस्य सः श्रीवत्सवक्षाः ॥

Vishnu is called 'श्रीवत्सवक्षाः' because He has the indication of glorious white hairs in the chest, representing the residence of Goddess Mahalakshmi.

2. Srimad Bhagavatham 10-4-10 states—

तमद्भुतं बालकं अम्बुजेक्षणं

चतुर्भुजं शंखगदाद्यधुधम् ।

श्रीवत्सलक्ष्मं गलशोभि कौस्तुभं

पीताम्बरं सान्द्र पयोदसौभगम् ॥ १० ॥

Sri Krishna took birth in the prison cell of Kamsa's palace, which was witnessed by Vasudeva and his wife Devaki. They were bewildered with shock and joy to see the glorious handsome child with four arms holding Conch, Chakra, Gada and Padma and having 'श्रीवत्स' in the chest.

3. Srimad Acharya states in Dwadasha Stotra 1-5—

स्मरणीयं उरो [वक्षः] विष्णोरिन्दिरावासमीशितुः ।

अनन्तमन्तवदिव भुजयोरन्तरं गतम् ॥ ५ ॥

The chest of Sri Hari is the place of residence of Goddess Mahalakshmi—इन्दिरा । That glorious chest is between the two shoulders as tho' bounded, but, as a matter of fact, it is infinite. This is the अचिन्त्यशक्ति or Vishesha of Lord Sri Hari. Hence Sri Vishnu is श्रीवत्सवक्षाः ।

4. Aditya Purana 5-36 states—

श्रीवत्साङ्कः कौस्तुभादि वैजयन्तीहृदम्बुजः ।

उन्नतांसो जानुलम्बिबाहूभीतिवरप्रदः ॥ ३६ ॥

Sri Venkatesha is having श्रीः in His chest and कौस्तुभ-रत्न in His neck. His elbows will clear off all the fears and will bestow the best boons.

5. Srimad Bhagavatham 8-19-32 while describing the 'Mangala Murthy' of Vamana Avathara, the Verse runs thus :

सुनन्दमुख्या उपतस्थुरीशं

स्वपार्षदमुख्याः सहलोकपालाः ।

स्फुरत्किरीटांगदमीन कुण्डल

श्रीवत्सरत्नोत्तममेखलांबरैः ॥ ३२ ॥

सुनन्दमुख्याः स्वपार्षदमुख्याः सहलोकपालाः ईशं उपतस्थुः = Devotees headed by Sunanda along with bodyguards, demigods, chieftains and predominant demigods of planets all praised and extolled that Vamana Murthy.

स्फुरत्किरीट अंगद मीनकुण्डल = brilliant helmets, bracelets ear rings in the shape of fish.

श्रीवत्स = in His chest as His bosom Sri Vatsa.

रत्नोत्तममेखल अंबरैः = with the best of jewels Kausthuba and belt with yellow Garments.

Hence Sri Vamana, Who is Vishnu is 'श्रीवत्सवक्षाः' ।

6. Vishnu Purana states—

श्रीवत्स संस्थान धरं अनन्तो समाश्रितम् ॥

He is having the presiding Deity of Moola Prakruti at His chest always.

॥ श्रीः ॥

६१५. श्रीवासः—ओं श्रीवासाय नमः ओं ॥

1. श्रीः वसति इति अस्मिन् इति = श्रीवासः ॥

Vishnu is called 'श्रीवासः' because He gives shelter to Her for stay. Mahalakshmi resides in the abode of Sri Vishnu. Hence Sri Vishnu is 'श्रीवासः' ।

2. श्रीः तस्मिन् अननपयिनी वसति इति श्रीवासः ॥

Mahalakshmi never leaves Him even for a fraction of a second and so Vishnu is called as 'श्रीवासः' ।

3. Srivāsa the abode of Mahalakshmi 'He is ever with Sri, —In the Ramāyana by 'Srivāsa', it is declared that He is the Kalpa-tree garden for Lakshmi where She is ever sporting according to Her pleasure.

श्रियो नित्य खैरविहार-कल्पद्रुमोद्यानम् श्रियो विहारस्थानत्वात् श्रीवास- (श्रीनिवास) इति च उच्यते ॥

4. Vishnu is called as 'श्रीवासः' because all Iswarya stays in Him, श्री=Sampat or Iswarya and Vishnu is the abode of all Iswaryas.

॥ श्रीः ॥

६१६. श्रीपतिः—ओं श्रीपतये नमः ओं ॥

1. श्रियः पतिः=श्रीपतिः ॥

Vishnu is the Husband of Mahalakshmi, so He is श्रीपतिः ।

2. Srimad Acharya in the Sutra ओं अत एव प्राणः ओं 1-1-23 states in his Bhashya, from Taittiriya Aranyaka as—

“ श्रीश्च ते लक्ष्मीश्च पत्न्यौ, अहोरात्रे पार्श्वे ” इत्यादि तल्लिङ्गादेव ॥

By this reason, it is proved that 'Prana' there denotes only Vishnu, but not Mukhyaprana. Hence Vishnu is 'श्रीपतिः' ।

3. Srimad Acharya, in his Gita Tatparya, quotes from परमश्रुतिः under 12-2 and 12-3 Verses :

अन्यथा तु पुनः विष्णोः श्रीपतित्वेन चिन्तनम् ।

अच्छिद्रमेव कर्तव्यमिति मुक्तिः चिरात् भवेत् ।

तस्मात् क्लेशतः मुक्तिः क्षिप्तं विष्णुं उपासताम् ॥

Vishnu should be meditated upon as the husband of Mahalakshmi—'Sripathy'. Hence Moksha will be obtained soon by that devotee. By this the adoration of Mahalakshmi is also fulfilled. By this Moksha is obtained without much difficulties. Moksha is obtained sooner also.

4. The glorious Vedanta Magnum opus—Sriman Nyaya Sudha starts as—

श्रियःपत्ये नित्यागणितगुणमाणिक्य विशद-

प्रभाजालोल्लासोपहत सकलावद्यतमसे ।

जगज्जन्मस्थेम प्रलयरचनाशीलवपुषे

नमोऽशेषाम्नाय स्मृतिहृदयदीप्ताय हरये ॥ १ ॥

Great Sri Jayatirtha shows the way that Vishnu should be meditated as 'श्रीपतिः' । By this, all the devatas and devis are also prostrated.

अत्र श्रियःपत्ये इति उक्त्वा, नारा लक्ष्मीः तत्पतित्वेन तदयनमित्यभिप्राय व्यञ्जनेन आवश्यकसकल वाङ्मनसदेवतानमनाभावप्रयुक्त न्यूनता शङ्काऽपहस्तता भवति ॥

So says Vakyartha Chandrika.

5. Parimala states—

पूर्णगण्यगुणोदारमूर्तये पुण्यकीर्तये ।

नमः श्रीपतये भक्तदत्तस्नानन्दमूर्तये ॥ १ ॥

Great Sri Mantralaya Mahaprabhu follows the footsteps of Sri Jayatirtha, in the Mangalacharana of his Parimala. He states and calls Narayana as 'Sripathy'.

6. Vishnu is called as श्रीपतिः because He always protects 'Sree' (Mahalakshmi). In the Sutra ओं अत एव प्राणः ओं 1-1-23 when Vishnu was equated to the Prana Sabda;

it was stated from the Taittireeya Upanishad as “ह्रीश्च ते लक्ष्मीश्च पत्न्यौ” । For Vishnu, there are two wives called as ‘Sree’ and ‘Lakshmi’ [Two Roopas]. Vishnu is the Pathi of Sree and so He is called as ‘Sripathi’.

7. स्वयं श्रियापतित्वेन वृत्तत्वात् श्रीपतिः स्मृतः ॥

Vishnu by nature or swabhava is the Husband of Mahalakshmi.

॥ श्रीः ॥

६१७. श्रीमतां वरः—ओं श्रीमतां वराय नमः ओं ॥

1. श्रियः सरस्वत्यादयः ॥

By Sri and others, it is meant Goddess Saraswathi and others. ताः येषां सन्ति इति श्रीमन्तः ब्रह्मादयः । They exist because of the anugraha of Chaturmukha Brahma and others and hence they are called श्रीमन्तः । तेषां वरः श्रियः । Even superior to Chaturmukha Brahma is Sri Mahalakshmi. मतं अवरं यस्य सः श्रीमतां वरः—that Sri is inferior to that person Who is called Vishnu Who is ‘श्रीमतां वरः’ ।

2. श्रिया मतं अभिमतं अवरं आकाशं आधारत्वेन यस्य इति= श्रीमतां वरः ॥

Vishnu is called ‘श्रीमतां वरः’ because the sky or space is controlled and dominated by ‘Sri’ who is the main presiding deity for that. That Sri is supported by Vishnu. Hence He is known as ‘श्रीमतां वरः’ ।

The Sruti also states—“यो वेद निहितं गुहायां परमे व्योमन इति” (Taittireeya Upanishad).

This point is emphasized in the Sutra ओं अक्षरं अंबरान्त-धृतेः ओं 1-3-10. While doing samanya or equating the

sabda अक्षरः to Sri Hari, it was proved that Goddess Mahalakshmi is the support of all, but ultimately She is supported by Vishnu. He is alone having such capacity. This is beautifully explained in गीता in 7-5. Lord Krishna states—

अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् ।

जीवभूतां मताबाहो ययेदं धार्यते जगत् ।

प्रकृति is of two kinds

चेतन प्रकृतिः

This is परा—superior—
This is the presiding deity of जड प्रकृतिः ।
This is Mahakshmi, Who is always under the control of Krishna (मे) and who supports the entire world. यया इदं धार्यते जगत् ॥

जड प्रकृतिः

This is अपरा inferior

3. Rig Veda, Yajur Veda and Sama Veda all the three are called as 'Sree'.

ऋचः सामानि यजूंषि । सा हि श्रीः अमृता सताम् ॥ तै. ब्रा. ॥

For those brahmins, as well as for Chaturmukha Brahma, these Vedas are the great wealth, which is indestructible. Vishnu is the One Who is worshipped by those great personalities who have taken the Vedas as their wealth. “श्री मतां वरः”—Vishnu is the most important person taken by those who have the Vedas as their wealth.

॥ श्रीः ॥

६१८. श्रीदः—ओं श्रीदाय नमः ओं ॥

1. श्रियं ददाति इति श्रीदः ॥

Vishnu is called 'श्रीदः' because He gives abundant wealth to His devotees.

2. श्रियै=रुक्मिण्यै, प्रद्युम्नं ददाति इति=श्रीदः ॥

Vishnu is called 'श्रीदः' because He blesses and gives the handsome Son 'Pradyumna' thro His wife Rukmini for Her happiness.

3. The signal case of having bestowed wealth, can be seen in the case of Kuchela. He gave plenty of wealth to that humble devotee. Hence Sri Krishna—Vishnu is called as 'श्रीदः' ।

4. 'Sree' means the Vedas—Rik Veda, Yajur Veda, Sama Veda.

ऋचः सामानि यजूंषि । स हि श्रीः अमृता सताम् ॥

This Veda was given by Vishnu only. Tho' Vedas are apaurusheya, still they were not available. Vishnu took Avatar as Matsya and brought the Vedas to the world and gave them to Chaturmukha Brahma.

Srimad Acharya states in Dwadasha Stotra 6-1—

मत्स्यकरूप लयोदविहारिन् वेद विनेतु चतुर्मुखवन्द्य ॥

Vishnu who is sporting in the Pralaya waters, brought the Vedas and is worshipped by Chaturmukha Brahma. Since He gave Vedas to the world, He is called as 'श्रीदः' ।

5. श्रीयं ददाति इति श्रीदः—The Most important wealth—संपत् is Moksha and Vishnu alone can bestow to others—satwic souls. मोक्षप्रदो वासुदेवोऽखिलस्य is the authority in Nirnaya.

6. The Sutra ओं तन्निष्ठस्य मोक्षोपदेशात् ओं ॥ १-१-६ ॥ establishes that आत्मनिष्ठस्य पुरुषस्य मोक्षोपदेशात् इति सूत्रार्थः ॥ Vishnu is the bestower of Moksha. He is called as 'श्रीदः' ।

7. Mahalakshmi—'Sree' is the giver of all wealth to all. For that 'Sree', Vishnu is the bestower of all wealth. Acharya states in Dwadasha Stotra in 6-1 says—

विश्वस्थिति प्रलयसर्गमहाविभूति

वृत्तिप्रकाशनियमावृतिबन्धमोक्षाः ।

यस्या अपांगलव मात्रत ऊर्जिता सा

श्रीः यत्कटाक्ष बलवत्यजितं नमामि ॥

Sree gets all these powers and shakthi by the wrinkle of the eye-brows of Vishnu as Ajitha Namaka Paramatma. Hence Vishnu is called as श्रीदः since श्रियः सर्वं संपत् ददाति इति श्रीदः ।

॥ श्रीः ॥

६१९. श्रीशः—ओं श्रीशाय नमः ओं ॥

1. श्रियः शं=सुखं यस्मात् इति=श्रीशः ॥

Vishnu is called 'श्रीशः' because, Mahalakshmi gets joy or happiness from Him only.

2. Aditya Purana in 3-16 states—

श्रीवत्सवक्षसं श्रीशं श्रीलोलं श्रीकरग्रहम् ।

श्रीमन्तं श्रीनिधिं श्रीड्यं श्रीनिवासं भजेऽनिशम् ॥

Sri Venkatesha, Sri Vishnu is 'श्रीशः' because He gives shelter, refuge, abode to Mahalakshmi.

3. श्रीः ईशा यस्य—Due to the great devotion of Sree, Vishnu is bound by Her unique devotion and does act as per Her wish and so Vishnu is called as 'श्रीशः' ।

4. Vishnu is the Master of all the Vedas and so all the Vedas speak only about Him.

अतः विष्णोः सर्वोत्तमत्वमेव महाताप्रयं सर्वागमानाम् ।

The main purport of all Agamas, is only about the 'Sarvottamatva' of Vishnu. The Vedas Rig, Yajur and Sama Vedas are called as 'Sree'.

ऋचः सामानि यजूंषि । सा हि श्रीः अमृता सताम् ॥

is the Taittiriya Brahmana Text. Vishnu is the Master/Esā of all Vedas and so He is 'श्रीशः' ।

5. Vishnu is the Master of all wealth in all. The brightness, splendour etc., in the Sun, Moon, stars, lighting, Agni are all due to Him only. The wealth in the people belongs to Him only. Vishnu is श्रीशः and all others have wealth, only as per His command.
6. For example Vedas are infinite, अनन्ता वै वेदाः, so say the Vedas. Since it is apaurusheya, this cannot be rebutted. At the same time, Vedas are collections of padas which are in turn groups of letters and are in Sanskrit. The letters in Sanskrit are limited. How can Vedas formed by letters be infinite? How Vedas acquired this wealth of infinity? It is only due to the Achintya shakthi of Vishnu, that wealth is obtained to Vedas.

पंचाशतां वर्णानां क्रमाद्येतैः परस्परम् ।

अनन्तानां च वेदानां स्थितिरित्यति कौतुकम् ।

ईश्वर अचिन्त्यशक्त्यैव घटना केवलं मतम् ॥ इति ॥

॥ श्रीः ॥

६२०. श्रीनिवासः—ओं श्रीनिवासाय नमः ओं ॥

1. श्रियां निवसति अतन्यामितया इति=श्रीनिवासः ॥

Vishnu is called 'Srinivasa' because 'He resides as the Antaryami in Mahalakshmi.

2. श्रियं नयति इति=श्रीनिः ।

वसति जनः अत्रैव इति=वासः ।

श्रीनिश्वासौ वासश्चेति=श्रीनिवासः ॥

Vishnu is called 'श्रीनिवासः' He controls or drives Mahalakshmi as well as the people reside in Him and under His control.

3. Aditya Purana gives in the Third Adhyaya the glories of Srinivasa and a few of them are submitted below—

यदपाङ्गलवेनैव ब्रह्माद्याः स्वपदं ययुः ।

मदाराजाधिराजानं श्रीनिवासं भजेऽनिशम् ॥ ८ ॥

Great chaturmukha Brahma and others get their covetable and marvellous positions just by the look of Srinivasa who is Maharaja and Raja of all and I always prostrate to that 'Srinivasa'.

भक्तानुग्राहकं विष्णुं सुशान्तं गरुडध्वजम् ।

प्रसन्नवक्त्रनयनं श्रीनिवासं भजेऽनिशम् ॥ १२ ॥

Vishnu does anugraha to all His devotees. He is very sober, who rides on the Divine Bird Garuda. He is always smiling face and eyes. For such 'Srinivasa' I always do namaskarams.

स्मरणात् सर्वपापघ्नं स्तवनादिष्टवर्षिणम् ।

दर्शनान्मुक्तिदं चेशं श्रीनिवासं भजेऽनिशम् ॥ १० ॥

By mere remembrance all sins will be washed off. By doing praise or recitation about Him whatever we aspire will fall like celestial rainfall. By seeing Him and having darsan at Tirupathi Moksha will be obtained. He is the Master and Lord. For that Srinivasa, I always do namaskaram.

गोवर्धनोद्धरं बालं वासुदेवं यदूत्तमम् ।

देवकीतनयं कृष्णं श्रीनिवासं भजेऽनिशम् ॥ २५ ॥

Krishna was the Supreme in Yadukula. He lifted the Govardhana Mountain. He is the young boy. He is Vasudeva and son of Mother Devaki. For such Srinivasa I always do namaskarams.

भक्तभक्तिसुपाशेन बद्ध सत्पादपङ्कजम् ।

सनकादिध्यानगम्यं श्रीनिवासं भजेऽनिशम् ॥ १३ ॥

His lotus feet are tied up by the devotion of the devotees' affection. He is the meditation object of the great jnanins like Sanaka Rishi and others. For such Srinivasa I always prostrate.

पारिजातहरं पापहरं गोपीमनोहरम् ।

गोपीवल्लहरं गोपं श्रीनिवासं भजेऽनिशम् ॥ २८ ॥

He snatched the Parijatha Tree from Indraloka. He destroys all the sins. He is the handsome covetable object of Gopis. He snatched the clothes of Gopis. For such Srinivasa, I always prostrate.

4. Brahmanda Purana, श्री वेङ्कटेशस्तोत्रं states in the Verse 7 as—

भूतावासो गिरावसः श्रीनिवासः श्रियः पतिः ।

अव्युतानंतगोविन्दो विष्णुः वक्तृनायकः ॥ ७ ॥

Sri Venkatesha is residing in all creatures, in the hills, and Sri Mahalakshmi is taking shelter in Him. He is the Husband of Sri Devi. He is called Achyuta, Anantha, Govinda and Vishnu.

॥ श्रीः ॥

६२१. श्रीनिधिः—ओं श्रीनिधये नमः ओं ॥

1. श्रियः कान्तयः निधीयन्ते इति श्रीनिधिः ॥

Wealth, splendour all will be like treasure-trove in Him. Hence He (Vishnu) is called 'श्रीनिधिः' ।

2. Aditya Purana 1-1 starts as—

श्रियः कान्ताय कल्याणनिधये निधयेऽर्थिनाम् ।

श्रीवैकटनिवासाय श्रीनिवासाय मङ्गलम् ॥ १ ॥

Sri Vishnu is the treasure for—

(i) Mahalakshmi

(ii) For all wealth

(iii) For all Kalyana-mangala acts.

He is residing in Venkata Hills and for such Srinivasa, let there be mangalam always. If prayer is submitted thus, then by His Grace, there would be mangala for us.

3. Brahmanda Purana, Venkatesha Stotra says in Verse 6 says—

श्रीनिधिः सर्वभूतानां भयकृत् भयनाशनः ।

श्रीरामो रामभद्रश्च भवबन्धन मोचकः ॥

Sri Venkatesha is the treasure for wealth. He never expects anything from us. All are given by Him. For all He gives fear and clears off all fears. He destroys the prakruti connection and bestows Moksha to the satwic souls.

4. Devasharma, disciple of Sri Vayu Deva, states in Aditya Purana, in praise of Lord Venkatesha as in 3-16—

श्रीवत्सवक्षसं श्रीशं श्रीलोलं श्रीकरग्रहम् ।

श्रीमन्तं श्रीनिधिं श्रीडयं श्रीनिवासं भजेऽनिशम् ॥ १६ ॥

5. श्रीः means, those who have wealth by the Grace of Puramatma. Vishnu is always with them, and He resides in them and so He is called as 'श्रीनिवासः' ।
6. Wherever there is wealth of any kind which is auspicious as per Veda Sastras, there will be Vishnu available.

यतो लक्ष्मीस्ततो हरिः—Vishnu is always near to Sree and gives happiness to Her.

7. श्री अस्मिन् निहिता नित्यं श्रीनिधिः परिकीर्तितः ॥

Lakshmt (Sree) has been placed in Vishnu, like a gem-studded jewel in a casket. Hence He is 'श्रीनिधिः' ।

8. For all the wealth, Sree is the Nidhi source. For such Sree, Vishnu is the Nidhi. Hence Vishnu is called as 'श्रीनिधिः' ।

॥ श्रीः ॥

६२२. श्रीविभावनः—ओं श्रीविभावनाय नमः ओं ॥

1. श्रियः रमाया विशेषेण भावात् नयति इति=श्रीविभावनः ॥

Vishnu is called 'श्रीविभावनः' because He resides with speciality with Goddess Lakshmi and leads Her.

2. श्रियो रमाया विभाभिरवति तृप्तो भवति इति=श्रीविभावनः ॥

Vishnu is called 'श्रीविभावनः' because He is satisfied with Mahalakshmi.

3. श्रियः विशिष्टा भा यस्याः सा श्रीविभा=सीता । तस्या वनं
संभजनं यस्य असौ इति=श्रीविभावनः ॥

Sita Devi gets all the splendour because Sri Rama is always by Her side.

4. श्रियः विभूती=विविधं भावयति इति श्रीविभावनः ॥

Vishnu is called 'श्रीविभावनः' because He created the desire for Her for creation, and blessed Her with various Tatvas for Her completion of knowledge. Hence it is explained in Skanda Purana.

व्यस्तसमस्त विश्वविभूतये विष्णवे लोककर्त्रे ॥ इति

5. Vishnu is called as 'श्रीविभावनः' because He spreads the fame and reputation of Her first and foremost Devotee 'Sree' Mahalakshmi.

In Gita Sri Krishna says to Arjuna in 7-5—

अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् ।

जीवभूतां महाबाहो ययेदं धार्यते जगत् ॥

Prakrithi is of two Kinds, as Jada and Chetana, of which Chetana is very important and that Chetana प्रकृति is Sri Mahalakshmi. यया इदं धार्यते जगत्—Sri Krishna tells that by Her only, the entire world (Jagat) is supported. Like this, Vishnu brings the mahimas of Sree and so He is called as श्रीविभावनः ॥

6. In the Sutra ओं अक्षरमंबरान्तधृतेः ओं ॥ 1-3-10 ॥ it is said that Vishnu is the support of Ambara-Sky and its presiding deity, Sree (who is the Abhimani for space). Then in the Sutra, there seems to be redundancy for the Sabda 'अन्त' ।

अंवरधृतेः इत्येव पूर्वौ, अन्तेत्युक्तिः, पृथिव्यादिसर्वस्यापि 'प्रकृति-
द्वारा' ब्रह्मैव आश्रयः इति सूचयितुम् ॥

The Sabda 'अन्त' becomes a part of the Sutra, because, Sri Badarayana wants the devotees to understand that all these worlds are supported by Him ultimately, but in the middle, they have been done thro' Prakrithi. He supports Her and She in turn supports all. Like this, the mahimas of Sree have been brought out and so He is 'श्रीविभावनः' ।

॥ श्रीः ॥

६२३. श्रीधरः—ओं श्रीधराय नमः ओं ॥

1. धरति इति धरः, श्रिय धरः श्रीधरः ॥

Vishnu is called 'श्रीधरः', because He supports Lakshmi in His chest, on the lap and on His left. वक्षसा श्रियं धारयति इति ।

2. In Aditya Purana 5-42, devotee Devasharma of Sri Vayu praises the Lord as—

अनन्तवेदैः ब्रह्माद्यैः अवेद्यः अप्राकृतः हरिः ।

श्रीधरान्यां समाश्लिष्टो ब्रह्मरुद्रेन्द्रसेविनः ॥

Lord Srinivasa cannot be explained fully even by the infinite Vedas, even by great gods.

3. As stated already 'श्री' means the three Vedas—

ऋचः सामानि यजूंषि ।

सा हि श्रीः अमृता सताम् ॥

तान् धारयति इति श्रीधरः ॥

He supports the Vedas. For even to the Vedas, tho' they are apaurusheya, still their Nityatwa depends upon

Sri Vishnu. Tho' they are anadi, still by Him, the status-quo is maintained and retained.

द्रव्यं कर्म च कालश्च स्वभावो जीव एव च ।

यदनुग्रहतः सन्ति न सन्ति यदुपेक्षया ॥

4. In the Sutra already cited ओं अक्षरं अम्बरान्तधृतेः ओं 1-3-10 it is established that Sri Vishnu actually supports Her as the Foundation. Hence He is 'Sridhara'.

5. Srimad Acharya in Dwadasha Stotra states in 5-6—

वामन वामन भामन वन्दे

सामन सीमन सामन सानो ।

श्रीधर श्रीधर शंधर वन्दे

भूधर वार्धर कन्दरधारिन् ॥ ६ ॥

श्रियं लक्ष्मीं वक्षसि धरतीति=श्रीधरः ।

With great devotion and affection. Srimad Acharya calls Vishnu twice as 'श्रीधर'—आदरात् द्विरुक्तिः ॥

6. Aditya Purana states in 3-18 as—

वेदोद्धारं मत्यरूपं खच्छाकारं यदृच्छया ।

सत्यव्रतोद्धारं सत्यं श्रीनिवासं भजेऽनिशम् ॥ १८ ॥

Thro' Matsyavathara, Vishnu destroyed Hayagreeva-sura who carried the Vedas. Vishnu restored the same to Chaturmukha Brahma.

7. Just as the gem bears its lustre, the flowers bear their fragrance, the moon bears the moonlight and the nectar bears its sweetness; like that Sri Vishnu bears Mahalakshmi by His innate relationship. So He is 'Sridharah'.

रुच्यार्चिः कौमुदीगन्धान् निसर्गात् धरति श्रियम् ।

सुधारत्नन्दु पुष्पाणि यथाऽसौ श्रीधरः ततः ॥

॥ श्रीः ॥

६२४. श्रीकरः—ओं श्रीकराय नमः ओं ॥

1. श्री रमा करे यस्य असौ = श्रीकरः ॥

Vishnu is called 'श्रीकरः' because in His Hands, Mahalakshmi resides.

2. श्रियः संपदः करः श्रीकरः ॥

Vishnu is called 'श्रीकरः' because His hands are full of wealth and treasure.

3. श्रियं करोति इति श्रीकरः ॥

Vishnu is called 'श्रीकरः' because He makes and gives wealth to His devotees.

The best example is the case of Sudhama-Kuchela in the Bhagavatham.

4. Vishnu is called as 'श्रीकरः' because He makes 'Sree' as per His avatars.

Vishnu made Sree as Sita when He took avatar as Sri Ramachandra.

Vishnu made Sree as Rukmini when he took avatar as Sri Krishna.

Vishnu made Sree as Maya when He took avatar as Sri Vasudeva.

Vishnu made Sree as Krithi when He took avatar as Pradyumna.

Vishnu made Sree as Shanti when He took avatar as Aniruddha.

Vishnu made Sree as Jaya when He took avatar as Sankarshana.

5. 'श्रीकरः'—As stated already श्री means Rig Veda, Yajur Veda and Sama Veda. Vishnu did them, that means, He brought them to the light. How He brought to the world, has been explained in the Sutra Bhashya as under—

वेदं उत्सन्नं व्यञ्जयन् चतुर्धा व्यभजत् ।

Sri Vedavyasa—Vishnu divided the Vedas into four parts as Rig, Yajur, Sama and Atharvana Vedas.

चतुर्विंशतिधैकशतधा सहस्रधा द्वादशधा च, तदर्थनिर्णयाय

ब्रह्म सूत्राणि चकार ॥

Then He divided Rig Veda into 24 parts, Yajurveda into 100 parts, Samavedas into 1000 parts and Atharveda into 12 parts.

Then in order to bring the correct purport of the Vedas, He did Brahma Sutras 564 in number. Hence Vishnu is 'श्रीकरः' ।

6. In the Avatar roopas, Sri Vishnu makes Mahalakshmi to incarnate Herself in a suitable form.

अवतारेषु स्वनुरूपं करोति ताम् ।

श्रियं योऽसौ श्रीकरः स्यात् ॥

॥ श्रीः ॥

६२५. श्रेयः—ओं श्रेयसे नमः ओं ॥

1. श्रेयः अतिशयेन प्रशस्यं ॥

Vishnu is called श्रेयः because He is to be praised and meditated in an extra-ordinary manner.

2. Kataka Upanishad 1-2-25, in that the first Mantra states—

अन्यच्छ्रेयोऽन्योऽन्यदुतेव प्रेयः

ते उमे नानार्थे पुरुषं सिनीतः ।

तयोः श्रेय आददानस्य साधु भवति

हीयतेऽर्थात् य उ प्रेयो वृणीते ॥ १ ॥

श्रेयस्=Brahma Vidya which is the sadhana for Moksha.

प्रेयस्=Worldly comforts and enjoyments.

In that श्रेयः अन्यत् इव एव=Sreyas is different only.

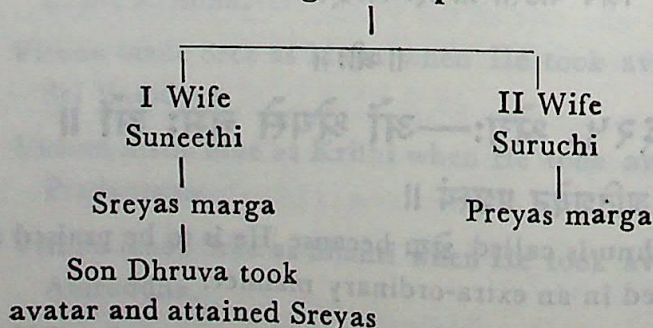
प्रेयः उत च=Preyas is different.

Paramatma is the 'established sadhana' सिद्ध साधनं for Moksha like कुठारवत् as told in Nyaya Sudha. Hence Vishnu is called as 'श्रेयः' ॥

3. Vishnu is called as 'श्रेयः' because He is of the swaroopa of sarva purushartha. सर्वं पुरुषार्थं स्वरूपत्वात्=श्रेयः ॥ All the Purusharthas say—Dharma, Artha, Kāma and Moksha are attained only by His Grace.

4. The story of the King Uttanapada in Srimad Bhagavatham, is an example for this Sreyas and Preyas margas.

King Uttanapada



॥ श्रीः ॥

६२६. श्रीमत् [श्रीमान्]—ओं श्रीमतये नमः ओं ॥

1. श्रियं माति इति=श्रीमान् ॥

Vishnu is called 'श्रीमान्' because He protects Mahalakshmi.

2. श्रियः अत्र सन्ति इति श्रीमान् ॥

Vishnu is called as 'Srimān' because all the wealth are found in Him completely.

3. Bhagavad Gita states in 10-41 as—

यद्यत् विभूतिमत्स्त्वं श्रीमत् ऊर्जितमेव वा ।

तत्तदेव अवाञ्छ त्वं मम तेजो अंशसंभवम् ॥ ४१ ॥

Those articles which extra-ordinarily and in a signal way shine with all the wealth, or shows growth in that cadre, or has the wealth in an extra-ordinary way, which creates something different from the class, clan or group to which it belongs, then, there is special Vibhoothi of Vishnu is present there.

Such श्रीमत् to them, is due to Sri Vishnu who is so called as 'श्रीमान्'.

॥ श्रीः ॥

६२७. लोकत्रयाश्रयः—

ओं लोकत्रयाश्रयाय नमः ओं ॥

1. लोकं त्रायते इति लोकत्रः ॥

Because the world is protected, it is called लोकत्रः ।

त्रैङ् पालन इत्यतः आतोऽनुपसर्गे क इति कः । ई लक्ष्मीः तस्या

आश्रया याश्रयः लोकत्रश्चासौ याश्रयश्चेति लोकत्रयाश्रयः ॥

Bhu, Bhuvah, Swaha are the three worlds being protected by Him and hence He is called लोकत्रयाश्रयः ।

Further, the world and above there are 6 regions and below there are 7 regions worlds ; in all these three are supported by Him. Hence Vishnu is लोकत्रयाश्रयः ।

2. त्रयाणां लोकानां आश्रयत्वात्—त्रिलोकाश्रयः/लोकत्रयाश्रयः ॥

Vishnu is the Support/Master and Protector of all the three worlds of wonder and delight. They are—

(i) Sweta Dweepa (ii) Ananthasana (iii) Vaikunta.

3. Vishnu is the support of seven lokas is found in some places and as protector of three lokas is found in some other places. Both of them are correct, when taken from different points of view. The Sutra ओं उपदेशभेदा-
न्नेति चेन्नोभयस्मिन्नप्यविरोधात् ओं 1-1-27. In Bhashya it is said at त्रिसप्तलोकापेक्षया उभयस्मिन् अपि अविरोधात् । In both the cases, looked from different viewpoints, there is no contradiction and so लोकत्रयाश्रयः is perfectly in order.

Tattvaparakasika states—

भू¹ भुव² स्व³रिति लोकत्रयाभिप्रायेण लक्ष योजनोच्छ्रितान्तरिक्षो
परितन¹ श्वेतद्वीप अनन्तासन² वैकुण्ठानां³ द्युत्वात्तद् गतस्वरूपत्रयं विवी-
त्युच्यते ॥

Hence Vishnu is called as लोकत्रयाश्रयः ॥

4. Paramatma Sri Krishna says about this three lokas in Gita in 3-22—

न मे पार्यास्ति कर्तव्यं त्रिषु लोकेषु किञ्चन ॥

In all the three worlds, there is nothing left to be done by Him or nothing to be achieved by Him. As a fact,

all the three worlds for everything take begging bowl before Him. Vishnu is त्रिलोकाश्रयः or लोकत्रयाश्रयः ॥

॥ श्रीः ॥

६२८. स्वक्षः—ओं स्वक्षाय नमः ओं ॥

1. शोभनानि अक्षणीन् इन्द्रियाणि यस्य इति=स्वक्षः ॥

Handsome and most auspicious Indriyas are had by Vishnu. Hence He is called स्वक्षः ।

2. शोभने अक्षिणी अर्जुनस्य यस्मात् इति ॥

Vishnu is called 'स्वक्षः' since He bestowed and blessed with divine eyes to Arjuna for witnessing His Viswaroopa.

Gita states in 11-8—

न तु मां शक्यसे द्रष्टुं अनेनैव खचक्षुषा ।

दिव्यं ददामि ते चक्षुः पश्य मे योगमैश्वरम् ॥ ८ ॥

Krishna tells Arjuna, that it would be impossible to see Viswaroopa out of his eyes and that He would bless him with divine eyes and out of which he can witness the Vishwaroopa as per his status and capacity.

Hence Sri Krishna, Vishnu is स्वक्षः ।

3. स्वक्षः actually means having splendid attractive eyes.

Aditya Purana states :

लक्ष्मीनाथं कमलनयनं हारकेयूरभूषणं ।

अण्डव्याप्तं बहुगुणभरं दोषदूरं दयान्वितम् ॥

Sri Venkatesha—Vishnu is having eyes like that of Lotus flowers, most attractive in the Jagat.

4. Dwadasha Stotra 12-1 says—

आनन्द मुकुन्द अरविन्दनयन ॥

Oh ! Ananda, Mukunda, You have splendid eyes like the lotus flowers.

॥ श्रीः ॥

६२९. स्वङ्गः—ओं स्वङ्गाय नमः ओं ॥

1. शोभनानि अङ्गानि यस्य सः स्वङ्गः ॥

Vishnu is called 'स्वङ्गः' since He has finest limbs.

2. भक्तान् स्वं गमयति इति=स्वङ्गः ॥

For the devotees, He makes Himself available and so He is स्वङ्गः ।

3. अस्या अचि स्पृहणीय-दिव्यदेहः स्वङ्गः ॥

Vishnu has a celestial body which is fascinating even to Mahalakshmi who is the very incarnation of beauty.

4. स्वक्षः श्रीस्पृहणीयाङ्गः स्वङ्गः इत्येष उच्यते ॥

Vishnu is called as 'स्वङ्गः' because He has beautiful eyes and all limbs.

5. Srimad Acharya describes about Vishnu, Sri Vedavyasa in Tatparya Nirnaya to show that Vishnu is स्वङ्गः having marvellous limbs 10-53 and 54—

शुभमरकतवर्णो रक्तपादाब्जनेत्रा-

धरनखरसनाश्रक्शंखगजरेखः ॥

रविकरवरगौरं चर्म चैवं वसान-

स्तटिदमलजटा संदीप्तचूडं दधानः ॥ ५३ ॥

Vishnu as Sri Vedavyasa is described here—

(1) He has the colour like Maragatha-Manikya with clean and pure quality.

(2) His Two feet are red,
His Two eyes are red,

His lips are red.

His nails, hands, tip of the tongue are all red.

(3) Chakra, Conch, Padmarekha are there in His legs and hands.

(4) He has like Sun's rays white in colour deer-skin on His body covered.

(5) He has hair and jata thereon like lightning and are taking away the power of eyes.

विस्तीर्णवक्षाः कमलायताक्षो

बृहद्भुजः कंबुसमानकण्ठः ।

समस्तवेदान्मुखतः समुद्गिर-

न्नन्त चन्द्राधिककान्ति सन्मुखः ॥ ५४ ॥

(1) Vishnu has broad chest.

(2) Has big and long broad shoulders.

(3) Has neck like a conch with three lines.

(4) Always reciting infinite Vedas from His mouth.

(5) Has eyes broad like lotus flowers.

(6) Has face glittering and more attractive than infinite Moons.

Vishnu is स्वङ्गः—शोभनानि सर्वाङ्गानि अस्य इति ॥

॥ श्रीः ॥

६३०. शतानन्दः—ओं शतानन्दाय नमः ओं ॥

1. शतं अनन्ता आनन्दा यस्य इति=शतानन्दः ॥

Vishnu is called 'शतानन्दः' because He has infinite happiness and joy.

2. शतं आनन्दाः चतुर्मुखस्य यस्यात् इति शतानन्दः ॥

Vishnu is called 'शतानन्दः' because His ananda is infinite times more than that of Chaturmukha Brahma.

3. शतशब्दः अनन्तवाची ॥

The sabda hundred denotes infinity. अपरिमित आनन्द-
रूपत्वात् शतानन्दः । The ananda in Him is unlimited,
immeasurable and is infinite and so He is called as
शतानन्दः ।

4. Vishnu is the Antaryami for Chaturmukha Brahma who
is called as शतानन्दः and therefore Vishnu is called as
शतानन्दः ।

5. The first and foremost Sutra to start in Samanvaya-
dhyaya begins with the Sutra 1-1-12, where the
sabda 'आनन्दमयः' is taken and proved to denote
Vishnu. ओं आनन्दमयः अभ्यासात् ओं and आनन्दमयः=
शतानन्दः ।

6. Dwadasha Stotra 11-9 states—

आनन्दतीर्थमुनिना हरेः आनन्दरूपिणः ॥

हरेः आनन्दरूपिणः=This means Sri Hari is the very
swaroopa of ananda—that means has infinite ananda.

7. In Dwadasha Stotra in the Eleventh Adhyaya Srimad
Acharya states, Eight times as—

आनन्दस्य पदं वन्दे ब्रह्मेन्द्राद्यभिवन्दितम् ॥

आनन्दस्य=विष्णोः इत्यर्थः ॥

which means Vishnu is called as Ananda because He
has infinite ananda in Him which is immeasurable.

8. Gautama's and Ahalya's son was 'Shathananda Rishi'.
Out of great gratitude to Sri Rama Who is Lord Sri
Vishnu, this sage Shathananda served Sri Rama during
His marriage with Janaki. Paramatma is called as

‘Shathanandah’ because He brought full ananda to that sage by that name.

॥ श्रीः ॥

६३१. नन्दिः—ओं नन्दये नमः ओं ॥

1. नन्दः आनन्दः अस्य अस्ति इति=नन्दः ॥

Vishnu is called ‘आनन्द स्वरूपी’ । He is ananda swaroopa Himself. Hence He is called ‘नन्दिः’ ।

2. नन्दयतीति=नन्दिः ॥

Vishnu is called नन्दिः because He makes the devotees always to be happy.

3. In the Sutra ओं आनन्दमयः अभ्यासात् ओं 1-1-12, Vishnu is called ‘आनन्दमयः’ because He is ananda swaroopa. His whole body is of ananda.

तेन आनन्दमय शब्देन उच्यते, किन्तु विष्णुरेव ॥

4. In Dwadasha Stotra in the 12th Adhyaya First Sloka runs as—

आनन्द मुकुन्द अरविन्दनयन ।

आनन्दतीर्थ परानन्दवरद ॥ १ ॥

Oh ! Ananda, Oh ! Mukunda, Oh ! Kamalanayana !
For me You are the Bestower of boons and Supreme
Ananda, I am prostrating to you. [Says Srimad Acharya
to Sri Vishnu.]

5. परमानन्द विग्रहः नन्दिः ॥

Vishnu is called as ‘नन्दिः’ because the Vighraha has body which is of the swaroopa of Supreme ananda.

6. The full figure of ananda is ‘Vishnu’ and Vishnu’s full figure is ananda.

Brihadaranyaka states 'विज्ञानं आनन्दं ब्रह्म'—which means Brahma—Vishnu is Ananda.

7. सर्वत्र सर्वथा नन्दिः श्रिया वर्तते सर्वदा अनुग्रहं च करोति ॥

Sri Vishnu always remains with Mahalakshmi and does to Her all anugraha and so He is called as 'Nandi'.

॥ श्रीः ॥

६३२. ज्योतिर्गणेश्वरः—

ओं ज्योतिर्गणेश्वराय नमः ओं ॥

1. ज्योतिर्गणस्य सूर्यादि समुदायस्य ईश्वरः ॥

Vishnu is the Head and Master of all shining objects and He is the Head of Surya and other illuminating objects.

तमेव भान्तं अनुभाति सर्वं, तस्य भासा सर्वमिदं विभाति ॥

Gita states 15-6—

न तत् भासयते सूर्यो न शशांको न पावकः ।

यत् गत्वा न निवर्तन्ते तत् धाम परमं मम ॥ ६ ॥

After reaching that place, the devotee never returns back to the earth—samsara, and in that place is the Supreme Swaroopa of Vishnu i.e. Vaikunta. By that Swaroopa of Krishna, Surya shines, Moon shines and Fire gives light.

Similarly in 15-12 again—

यदादित्यगतं तेजो जगत् भासयतेऽखिलम् ।

यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम् ॥

The world does not shine due to the light of SUN, similarly not due to the Moon, Fire; but only due to the light and splendour of Vishnu.

2. ज्योतिर्गणानां ईश्वरः=ज्योतिर्गणेश्वरः ॥

Paramatma is the Master of all groups of Jyothis—bright objects—like the SUN, Moon, Stars, Lightning, Fire etc.

Kataka Upanishad says—

भयात् अग्निः अस्य तपति, भयात् तपति सूर्यः ॥

Out of great fear and respect for Vishnu, the Fire burns and the SUN gives brightness, heat etc.

Atharvana Upanishad says 3-5—

तस्मात् अग्निः समिद्धो यश्च सूर्यः ॥

From that Vishnu, this Agni which burns with flames and also Surya, were born. अग्निः मूर्धा—For this Akshara Paramatma, His Head is Agni. (Since at Pralaya, He consumes all, He is called as Agni.)

3. This ज्योतिर्गणेश्वरः is Vishnu can be appreciated by Gita Bhashya under the Sloka 11-12—

दिवि सूर्यसहस्रस्य भवेत् युगपदुत्थिता ।

यदि भाः सदृशी सा स्यात् भासस्तस्य महात्मनः ॥

When Sri Krishna showed Vishwaroopa to Arjuna, the brightness was equal to that of 1000 SUNs. Then Srimal Acharya states that thousand is used only in a representative capacity to denote 'infinite' 'अनन्त'. Even then the Surya gets its brightness only from Sri Vishnu as stated in the Sutras—

ओं अनुकृतेः तस्य च ओं ॥ 1-3-22 ॥

ओं स्पर्शते ओं ॥ 1-3-23 ॥

॥ श्रीः ॥

६३३. विजितात्मा—ओं विजितात्मने नमः ओं ॥

1. विजिता आत्मानः जीवाः तन्मनांसि येन इति विजितात्मा ॥

Vishnu has won the minds and Jeevas in a special way and so He is called 'विजितात्मा' ।

2. विना गरुडेन जितः प्राप्तः आत्मा देहः यस्य सः विजितात्मा ॥

Vishnu is called 'विजितात्मा' because He has body which was attained by the Divine bird—Garuda, which means Lord Vishnu rides on Garuda as His chariot.

3. विजित आत्मा मनः येन असौ विजितात्मा ॥

Paramatma has His mind fully under His Control and so He is called as 'विजितात्मा' and further there is no iota of difference between Him and His mind.

4. For the control of mind, Paramatma need not take any strain or efforts and He is always with proper and balanced Mind. There will be agitation of mind only, when something has to be achieved in future and is not present now with that person. In the case of Sri Vishnu, He is 'आप्तकामः' and so there is no need for any agitation, or anxiety at all.

Māndukya Upanishad states in 1-15—

भोगार्थं सृष्टिरित्यन्ये क्रीडार्थमिति चापरे ।

देवस्यैष स्वभावोऽयं आप्तकामस्य का स्पृहा ॥ इति ॥ १५ ॥

Some say that Vishnu creates because for enjoyment of pleasures. Some others say that it is for re-creation. But all these are incorrect because Vishnu is 'विजितात्मा' or 'आप्तकामः' that is, He has fully obtained all His desires and He is a Perfect, Poorna Entity. For Him का स्पृहा!

Where is the desire or aspiration ? If so, there will be agitation or oscillation of mind. So Vishnu is called as 'विजितात्मा' and on this, the Sutra ओं न प्रयोजनवत्त्वात् ओं (2-1-33) is based.

Lord Sri Krishna says in Gita splendidly about this aspect in 3-22—

न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किञ्चन ।

नानवाप्तमवाप्तव्यं वर्ते एव च कर्मणि ॥ २२ ॥

Sri Krishna says in the whole of three worlds, there is nothing to be gained or achieved by Him and He is a *Res completa*. So where is the question of mind overtaking Him? Vishnu is cent per cent 'विजितात्मा'।

॥ श्रीः ॥

६३४. विधेयात्मा—ओं विधेयात्मने नमः ओं ॥

1. विधेयात्मा विधेये विधिविषये स्नानदानादौ आत्मा मनः यस्य असौ विधेयात्मा ॥

Vishnu is called 'विधेयात्मा' because He has mind in the rituals and mandates fixed regarding bath, charities as prescribed in Sastras.

2. Vishnu is called 'विधेयात्मा' as tho' bound and dependent to the devotees. This shows His great and large mercy to the devotees.

3. न केनापि विधेयः आत्मा अस्येति 'अविधेयात्मा' ॥

Vishnu is not under the command of anyone, as a fact, all are under His absolute command.

4. विधेयात्मा also means He who is of a submissive nature. Paramatma Vishnu is always at the disposal of His

true and bona fide devotees. He comes down to such an extent, to serve as a charioteer, to wash the horse etc., for His Devotees. What a merciful and sympathetic Vishnu we have ! It is our greatest fortune in this human life to know about Him and to worship that विधेयात्मा । He obeys the orders of His Devotees like 'come hither, stand here, sit here, eat this' etc.

इह गच्छेह तिष्ठेदं भुंक्ष्वेति प्रणतः सदा ।

योऽयं विधातुं यद्रूपं विधेयात्मा सः कीर्तितः ॥

॥ श्रीः ॥

६३५. सत्कीर्तिः—ओं सत्कीर्तये नमः ओं ॥

1. सती कीर्तिः यस्य असौ सत्कीर्तिः ॥

Vishnu is called 'सत्कीर्तिः' because He has reputation without any blemish or defect.

2. तन्नाम्नी भार्या यस्य वामनरूपे सः=सत्कीर्तिः ॥

Vishnu is called सत्कीर्तिः because when He took avatar as 'Vamana', His wife was 'कीर्तिः' and she was सति-पतिव्रता स्त्री ।

Srimad Bhagawatham states in 6-18-8—

उरुक्रमस्य देवस्य मायावामन रूपिणः ।

कीर्तौ पत्न्यां बृहत् श्लोकाः तस्यासन्सौभगादयः ॥ ८ ॥

3. Oh ! Hrishikesha, the Lord of all indriyas, Sri Krishna ! It is quite appropriate that the world is delighted by Your fame, and becomes drawn towards Thee.

ईदृक्सौशील्यसत्त्वाद्धि 'सत्कीर्तिः' इति कथ्यते ॥

Krishna is described by all great jnanins as the Supreme Lord of all Lords in the world. But what they have

said is only a small part of His Greatness. How can it be called as praise or hyperbole when one states what actually exists in Him?

॥ श्रीः ॥

६३६. छिन्नसंशयः—ओं छिन्नसंशयाय नमः ओं ॥

1. छिन्नः संशयः येन असौ=छिन्नसंशयः ॥

By His darshan, He would clear off all the doubts.

भिद्यते हृदयग्रन्थिः छिद्यन्ते सर्वसंशयाः ।

क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावरे ॥ इति श्रुतेः ॥

By seeing the Lord (i.e., by the darshan of the Lord) all the knots of doubts will be cleared off. All the activities will come to an end.

2. In Gita 6-39, Lord Krishna cleared off the doubts of Arjuna—

एतन्मे संशयं कृष्ण छेत्तुमर्हसि अशेषतः ।

त्वदन्यः संशयस्यास्य छेत्ता न ह्युपपद्यते ॥ ३५ ॥

कृष्ण, मे एतत् संशयं अशेषतः छेत्तुं अर्हसि ॥

अस्य संशयस्य छेत्ता, त्वदन्यः न उपपद्यते ॥

Lord Krishna, You are capable of clearing off all my sins. These doubts will be cleared. Other than You, none else is capable of doing the same.

3. Arjuna states to Sri Krishna in Bharatha as—

There is no one else who can clear this doubt from his mind (Arjuna's).

‘त्वदन्यः संशयस्यास्य छेत्ता न ह्युपपद्यते’ इत्यादि ॥

4. Bhagawan Sri Vedavyasa Who is Sri Vishnu has cut off all the doubts by doing the glorious Para Vidya-Brahma Mimamsa Shastra consisting of 564 Sutras.

Srimad Acharya states in the Bhashya, in all the satvic souls, due to effect of time and due to the curse of Gautama Maharshi all knowledge dwindled down and doubts संशया started everywhere. Paramatma Sri Vishnu incarnated as Sri Vedavyasa and did Brahma Sutras in 564 number to settle all the doubts.

तदर्थनिर्णयय ब्रह्मसूत्राणि चकार ॥

Hence Sri Vishnu is called as 'छिन्नसंशयः'।

॥ श्रीः ॥

६३७. उदीर्णः—ओं उदीर्णाय नमः ओं ॥

1. उः=रुद्रः प्रलयकाले दीर्णो येन असौ उदीर्णः ॥

Vishnu is called 'उदीर्णः' because at the time of pralaya, He kills Rudra. [Which means He makes him immobile]

2. उत्कृष्टत्वात् उदीर्णः ॥

Vishnu is called 'उदीर्णः' because He is Supreme.

3. 'Udeernah' means, He who is clearly manifest. Paramatma, when aparoksha jnanam takes place by His prasada becomes clearly manifest and so He is clearly 'Udeernah'. This becoming clearly manifest as per the satwic soul is concerned is in four stages :

उद्दीर्णः

1	2	3	4
Udeernah : when the devotee reads the sastras of Dwaita School and the sacred works of Sri Madhwa the Paramatma becomes clearly manifest to him as Paroksha Jnanam.	When Vishnu is pleased and extends His prasada and appears before the devotee as the Bimba Roop—then He becomes clearly manifest to the devotee as per the yogyatha.	When the holy bath is taken in the 'Viraja River', the prakruti sambandha is lost. At that time Sri Vishnu becomes very clearly manifest to the devotee.	Finally Chaturmukha Brahma does Upadesha and shows Lord Sri Vasudeva to the satwic soul. Vishnu becomes clearly manifest and that stage is the final one for the devotee. As per his inherent yogyatha he sees Vishnu Who is उद्दीर्णः ।

4. Tho' Sri Vishnu, by swabhava, is not visible, still He becomes clearly manifest by His Achintya Iswarya sakthi. This is settled by the Sutra ओं अतः अनन्तेन तथा लिङ्गं ओं 3-2-27.

॥ श्रीः ॥

६३८. सर्वतश्चक्षुः—ओं सर्वतश्चक्षुषे नमः ओं ॥

1. सर्व=पूर्ण चक्षुः यस्य असौ तथा=सर्वतश्चक्षुः ॥

Vishnu is called 'सर्वतश्चक्षुः' because His eyes are complete. There is no iota of defect at all in that.

2. सर्वत्र चक्षुः यस्य इति=सर्वतश्चक्षुः ॥

Vishnu is called 'सर्वतश्चक्षुः' because He has eyes in all His limbs and parts. Gita states in 13-14 as—

सर्वतः पाणिपादं तत्, सर्वतः अक्षिशिरोमुखम् ।

सर्वतः श्रुतिमहोके सर्वमावृत्य तिष्ठति ॥ १४ ॥

तत् सर्वतः पाणिपादं । सर्वतः अक्षिशिरोमुखम् । सर्वतः श्रुतिमत् ।
लोके सर्वं आवृत्य तिष्ठति ॥

That Brahma is having legs and hands and its powers in all limbs. In all limbs, He has eyes, mouths, head and their powers. In all limbs, it has the power of ears. It pervades in all articles in the world.

3. Vishnu is called as 'सर्वतश्चक्षुः', because He is visible even to the eyes of all. Sri Vishnu can be seen by eyes of even ordinary people like ourselves. We were able to see Lord Sri Rama and Sri Krishna, when Sri Vishnu took avatar as the Son of the King Dasharatha and of Sri Vasudeva and Devaki.

Tho' there is no iota of difference between Sri Rama (i) and Moola Roopa, Sri Vishnu at the Milky Ocean and (ii) our Bimba Roopa in the heart, He becomes visible at such stages to the satwic souls as per His Will and Discretion. We were able to see Rama, Sri Krishna not because of any merit in us and He, out of great karunya, became visible to all. Hence He is called as सर्वतश्चक्षुः ।

॥ श्रीः ॥

६३९. अनीशः—ओं अनीशाय नमः ओं ॥

1. न विद्यते ईशो यस्य सः अनीशः । न तस्य ईशो कश्चन इति श्रुतिः ॥

Vishnu is called 'अनीशः' because there is none who is the Master or Lord for Him.

2. अनिनां प्राणिनां ईशः इति अनीशः ॥

Vishnu is called 'अनीशः' because He is the Lord or Master of all creatures.

3. अनीशः means He who is not having any master. There is none equal to Him or superior to Him at any place or at any time.

Kataka Upanishad states—

इन्द्रियेभ्यः परं मनो मनसः सत्त्वमुत्तमम् ।

सस्वात् अपि महानात्मा महतोऽव्यक्तमुत्तमम् ॥ ७ ॥

अव्यक्तात्तु परः पुरुषो व्यापकोऽलिङ्ग एव च ।

तं ज्ञात्वा मुच्यते जन्तुः अमृतत्वं तु गच्छति ॥ ८ ॥

When compared to the Ten deities of Indriyas (that is abhimani devatas), the presiding deity of Manas is superior. Above that deity of mind, the presiding deity

for buddhi is superior. Compared to that deity, the presiding deity of Mahattattwa, Jeevottama, Chaturmukha Brahma is superior. Compared to him, the presiding deity for Jada Prakruti, namely Mahalakshmi is superior. Compared to that Great Mahalakshmi, that Purusha—Vishnu is far far superior. When the Jeeva understands like this, the correct and proper gradation of the devatas, he gets Moksha. Again he would not be subjected to samsāra. Vishnu is 'अनीशः' has to be understood in this manner. That is why when the sabda 'अव्यक्तात् पुरुषः परः' and when equating this अव्यक्त शब्द to Sri Vishnu, there is great strain and Sri Badarayana states the Sutras—

ओं आनुमानिकमप्येकेषामिति चेन्न शरीररूपकविन्यस्त

गृहीतेः दर्शयति च ओं 1-4-1 ॥

ओं सूक्ष्मं तु तदर्हत्वात् ओं 1-4-2 ॥

ओं तदधीनत्वात् अर्थवत् ओं 1-4-3 ॥

अव्यक्त sabda appearing here has been equated to Sri Vishnu, but at the same time, Sri Vishnu is the most Supreme अनीशः is also retained. This itself shows that Sri Badarayana—Sri Vishnu is Aneesha.

॥ श्रीः ॥

६४०. शाश्वतः—ओं शाश्वताय नमः ओं ॥

1. शश्वत् भवः=शाश्वतः ॥

Vishnu is called 'शाश्वतः' because He always remains the same.

2. Vishnu is called as 'शाश्वतः' because He is available at all times. That is why, in Gita, Sri Krishna says in 7-26 as—

वेदाहं समतीतानि वर्तमानानि चार्जुन ।

अविष्याणि च भूतानि मां तु वेद न कश्चन ॥

Sri Krishna states that He knows all the past, all the present and all the future because He is शाश्वतः, that is, He remains at all times. As a matter of fact, Kāla itself is under His absolute control. In fact, He remains when Kāla itself is absent, which means there will not be any devata present to say so and the presiding deities Kāla also, are yet to be born.

The Srutis declare as—

एको नारायण आसीत् न ब्रह्मा नेशानो नाग्नीषोमौ नेमे द्यावापृथिवी ॥

In Maha pralaya, Narayana alone was present. There was no Chaturmukha Brahma, Rudra or Agnishoma. There were no Dyuloka and Prithviloka.

एको नारायण आसीत् न ब्रह्मा न च शङ्करः ।

स मुनिर्भूत्वा समचिन्तयत् तत एते व्यजायन्त ।

विश्वो हिरण्यगर्भोऽग्निः यमो वरुणरुद्रेन्द्राः ॥

There was Narayana alone, No Chaturmukha Brahma or Shankara. Narayana remained silent. He thought, then Vishwa, that is, Sri Vayu, Hiranyagarbha, that is, Chaturmukha Brahma, Agni, Yama, Varuna, Rudra, Indra were born. वासुदेवो वा इदमग्र आसीत् shows that Sri Vishnu alone is शाश्वतः ॥

3. Gita says in 2-20 in the second half as—

अजो नित्यः शाश्वतः अयं पुराणो

न हन्यते हन्यमाने शरीरे ॥

This applies to Jeeva as well as to Paramatma.

॥ श्रीः ॥

६४१. स्थिरः—ओं स्थिराय नमः ओं ॥

1. स्थिरः—Vishnu is called as 'Sthirah' because He is always steady and constant. For Sri Vishnu, there is no transformation or any kind of vikara at all.

In the Sutra ओं प्रकृतिः प्रतिज्ञादृष्टन्तानुपरोधात् ओं 1-4-24 Srimad Acharya states in Anuvyakhyana as—

अविकारः सदा शुद्धो नित्य आत्मा सदा हरिः ।

सदैकरूपविज्ञानबल आनन्दरूपकः ॥ ३६ ॥

Agni in the next sloka, 364, Srimad Acharya states—

निर्विकारोऽक्षरः शुद्धो निरातङ्कोऽजरोऽमरः ।

अविश्वो विश्वकर्ताजो यः परः सोऽभिधीयते ॥

निर्विकारमनौपम्यं सदैकरसमक्षयम् ।

ब्रह्मेति परमात्मेति यं विदुः वैदिका जनाः ।

इति श्रुति पुराणोक्त्या न विकारी जनार्दनः ॥

and so He is 'स्थिरः' steady always.

2. Paramatma is steady like the strong Post and to this the Jeeva is tied up by a string.

Chandogya Upanishad states—

स यथा शकुनिः सूत्रेण प्रबद्धः दिशं दिशं पतित्वा, अन्यत्र आयतनं
अलब्ध्वा बन्धनमेव उपाश्रयते । सन्मूलाः सोम्येमाः सर्वाः प्रजाः
सदायतनाः सत्प्रतिष्ठाः ॥

Just as a bird, tied by a string, flying in different directions and not finding any resting place, returns to the place where it is tied, similarly, all these beings have God as their source Who is steady and fixed स्थिरः and find their abode in God, even after liberation.

3. Paramatma is स्थिरः because He would not leave the administration of Dharmas and Adharmas even by an iota of extent. Whether Vali, be Devendra, or whoever it may be, the moment, Sri Rama (Sri Vishnu) found that he had not respected Sri Hanuman (Sri Vayu), He finished him. He is always स्थिरः and there is no partiality or cruelty in Him.

ओं वैषम्यनैर्घृण्ये न सापेक्षत्वात्तथा हि दर्शयति ओं ॥ 2-1-35

॥ श्रीः ॥

६४२. भूशयः—ओं भूशयाय नमः ओं ॥

1. भूशयो भूः शये हस्ते यस्य सः ॥

Vishnu is called as 'Bhooshayah' because He took bed on the ground with Hand as the support.

2. भूरूपया रमया शेते इति=भूशयः ॥

Vishnu is called 'भूशयः' because He takes bed with Mahalakshmi.

3. भुवि शेते इति=भूशयः ॥ भूमौ शेते इति ॥

Vishnu in the avatar of Sri Rama took His bed on the ground along with Sita. Hence Vishnu is called 'भूशयः' ॥

4. Bhoo-shayah means He who lies on the ground. When His Devotees pray to Him and invoke His presence in the world, He comes to the Earth and continues to remain in places chosen by Him as per the prayers of the devotees. That is how swayam-vyaktha places are created.

स्वयंव्यक्तादिरूपेण को शेते 'भूशयः' ततः ॥

॥ श्रीः ॥

६४३. भूषणः—ओं भूषणाय नमः ओं ॥

1. सर्वलोकानां भूषणत्वात्=भूषणः ॥

Vishnu is called 'भूषणः' because He is the ornament in all the worlds.

2. भू=पूर्णो षणौ चेष्टानन्दौ यस्य इति=भूषणः ॥

Vishnu is called 'भूषणः' because He is complete in all respects and having complete strength shakthi and happiness.

3. भूषणानि अस्य सन्ति इति=भूषणः ॥

Vishnu is called 'भूषणः' because He has all ornaments in Him.

॥ श्रीः ॥

६४४. भूतिः—ओं भूतये नमः ओं ॥

1. भूतिः=ऐश्वर्यरूपः ॥

Vishnu is called 'भूतिः' because He is an incarnation of wealth and all aishwaryas.

2. Vishnu is Bhoothi, really the all-round wealth for those who are devoid of all other means, external and internal. That is to say, He is their wealth in every way—like loving sons, milk-yielding cows for them and like kind-hearted friends.

यः असौ समृद्धिं ऐश्वर्यं भक्तानां 'भूतिः' ईरितः ॥

3. In Rik Bhashya, Srimad Acharya states that Paramatma is the greatest wealth 'Bhoothi' and from Him only all wealth vidya, reputation etc., proceed for the benefit of others.

तेनैव वित्तं विद्या धनं यशः पुत्रादीन् आप्नोति ॥

तेनैव रयिमाप्नोति वित्तं विद्या धनादिकम् ।

दिवसे दिवसे नित्यं पुष्टिमेव न हीनताम् ।

यशश्च पुत्र संयुक्तं वीर्यवत्तममेव वा ॥

॥ श्रीः ॥

६४५. विशोकः—ओं विशोकाय नमः ओं ॥

1. विगतः शोकः अस्य इति=विशोकः ॥

Vishnu is called 'विशोकः' because He has no grief at all. No sorrows at all.

2. विशेषेण शं=सुखं यस्मिन् तत् 'विशं' तदोको वैकुण्ठादिः यस्य तद्ब्रह्म तथा इति=विशोकः ॥

Vishnu is called 'विशोकः' because His happiness has no comparison or similarity at all. That will be for Him, and He is called Brahma.

3. शोकं नाशयति इति=विशोकः ॥

Vishnu is called 'विशोकः' because He destroys unhappiness.

4. Vishnu has no शोक at all because He is Anandamaya, From the Toe to the Head, He is Ananda-swaroopi and so there is no place for शोक to enter at all. Hence He is called as आनन्दमय Anandamaya—ओं आनन्दमयोऽभ्यासात् ओं ॥ (1-1-12)

Vishnu is Ananda-prachura. There is no place of iota of soka in Him, as stated in the Sutra—

ओं विकारशब्दान्नेति चेन्न प्राचुर्यात् ओं ॥ 1-1-13

5. Srimad Acharya in Bhagawatha Tatparya Nirnaya has given a wonderful guideline in respect of anxiety, misery, unhappiness that are exhibited by Sri Hari, during His Avatharas—

यं प्रव्रजन्तमनुपेतमपेतकृत्यं

द्विपायनो विरहकातर आजुहाव ।

पुत्रेति तन्मयतया तरवोऽपि नेदु-

स्तं सर्वभूतहृदयं मुनिमानतोऽस्मि ॥

When Sri Vedavyasa showed anxiety, or unhappiness or soka at the separation of His son Sri Sukacharya, Srimad Acharya states—

कातर्यं दर्शयामास वियोगे लौकिकं हरिः ।

कुतः कातरता तस्य 'नित्यानन्दमहोदधे' इति ॥

Paramatma only exhibited anxiety or unhappiness from worldly point of view; where is the question of unhappiness for Him Who is always Anandamaya ?

देवत्वे देवचेष्टा, मानुषत्वे च मानुषी ॥ इति श्री विष्णुधर्मे ॥

॥ श्रीः ॥

६६४. शोकनाशनः—ओं शोकनाशनाय नमः ओं ॥

1. शोकस्य नाशः येषां ते शोकानाशाः=मुक्ताः ॥

For those, unhappiness is totally destroyed and they are called 'शोकानाशाः' and they are 'released souls'—Mukthas तान् नयति इति—शोकनाशनः ॥ Vishnu leads such Mukthas and therefore He is called by that name 'शोकनाशनः' ।

2. Thro'out the sacred Ramayana, Mahabharatha and Srimad Bhagawatham, one can find that Sri Vishnu took avatar as Sri Ramachandra and as Sri Krishna

and destroyed the sorrow of His Devotees. If we read such sacred Puranas and Ithihasas, then our sorrow will also be destroyed. The greatest sorrow to us is not due to poverty, health or death. *But the sorrow is, as to how this Linga Deha became enveloped on us by two layers called as* (i) जीव आच्छादिका (ii) परम आच्छादिका । The first one prevents the Jeeva from knowing his/her true nature. The Second one hides Sri Vishnu from our vision. This is the greatest शोक to us and this soka, dukkha or misery is destroyed by Sri Vishnu, by His Prasada. The Sutra ओं परेण च शब्दस्य ताद्विध्यं भूयस्त्वा-त्त्वनुबन्धः ओं 3-3-54 shows that by Bhagavat Prasada, this soka is removed to the Jeeva. So Vishnu is the greatest Sokanasanah.

Sri Rama

destroyed the soka of—

King Dasharatha
Kousalya
Sumitra
Kaikeyi
Bharatha
Lakshmana
Shatrughna
Shabari
Vishwamitra
Agastya
Bharadwaja
Shathananda
Ahalya
Janaka
Vasista

Sri Krishna

destroyed the soka of—

Vasudeva
Devaki
Nandagopa
Yashoda
Balarama
Gopalakas
Gopikas
Nagapathnis
Kunthi
Mādri
Arjuna
Dharmaraja
Nakula
Sahadeva
Uddhava

Vibheeshana

Akrura

Sharabhanga Rishi

Muchukunda

etc., etc.

Ambareesha

Kuchela

etc., etc.

॥ श्रीः ॥

६४७. अर्चिष्मान्—ओं अर्चिष्मते नमः ओं ॥

1. अर्चिष्यस्य सन्ति इति 'अर्चिष्मान्' ॥

He is present in all bright articles.

2. Vishnu is called as 'अर्चिष्मान्' because His greatness is a secret to others. He has a celestial splendour that opens the eyes, both external and internal, of His Devotees.

बाह्याभ्यन्तर सद्भक्त चक्षुरुन्नयनक्षमम् ।

दिव्यं तेजः सदा यस्य सः 'अर्चिष्मान्' इति कथ्यते ॥

3. Vishnu has unlimited brightness and splendour and so He is called as अर्चिष्मान् । Gita states in 11-12—

दिवि सूर्यसहस्रस्य भवेत् युगपत् उत्थिताः ॥

Gita states in 15-12—

यदादित्यगतं तेजो जगत् भासयतेऽखिलम् ।

यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम् ॥

4. In Kataka Upanishad 2-2-15—

न तत्र सूर्यो भाति न चन्द्रतारकं

नेमा विद्युतो भान्ति कुतोऽयमग्निः ।

तमेव भातं अनुभाति सर्वं

तस्य भासा सर्वमिदं विभाति ॥ १५ ॥

That Bhagawat Swaroopa is not brightened by Surya. These lightnings also do not bring light to Him. Then how can Agni who is lower in the Devatas group, bring brightness to Him ? It is not at all possible. Sri Vishnu is swayam-prakasha—that is bright by His nature without the aid of anyone else. Following that Sri Vishnu only, all the objects which bring brightness, are glittering. By His splendour and brightness only, all the articles in the jagat shine. Hence Sri Vishnu is called as 'अचिष्मान्' ।

॥ श्रीः ॥

६४८. अर्चितः—ओं अर्चिताय नमः ओं ॥

1. अर्चितः=ब्रह्मादिभिः अर्चितत्वात् ॥

Vishnu is called 'अर्चितः' because He is adorned and worshipped by Chaturmukha Brahma and Superior Gods.

Aditya Purana 1-14 states—

नित्यं ब्रह्मा शिवः शेषगरुडेन्द्रादयोऽमराः ।

पूजयन्ति महाभक्त्या वैकटेशं श्रिया सह ॥

that always Chaturmukha Brahma, Siva, Sesha, Garuda, Indra and other mukthas with great devotion, along with Mother Mahalakshmi, worship Sri Venkatesha — Sri Vishnu.

2. Srimad Acharya starts his splendid work by name 'Sri Krishnamrutha Mahārṇava with the first sabda as अर्चितः only—

अर्चितः संस्मृतो ध्यातः कीर्तितः कथितः श्रुतः ।

यो ददात्यमृतत्वं हि सा मां रक्षतु केशवः ॥ १ ॥

Paramatma is called 'Architah' because He should be worshipped with pure mind, by sravana, manana, dhyana etc.

योऽन्तःकरणशुद्धिद्वारा श्रवणादि सिद्ध्यर्थं अर्चितः ततश्च
रामकृष्णादि नामभिः स कीर्तितः ॥

3. In order to emphasise this name to Sri Vishnu, Srimad Acharya in Dwadasha Stotra in the 11th Adhyaya, stresses this *point eight times* as—

‘ब्रह्मेन्द्रायभिवन्दितम्’

अर्चितः=He who is worshipped. Vishnu Paramatma alone has to be worshipped by all as 'Sarvottama' and all others as His subordinates. So the sabda 'अर्चितः' applies only to Him in the most appropriate manner. This is stated in the Sutra—

ओं अंगावबद्धास्तु न शाखास्तु हि प्रतिवेदम् ओं ॥ 3-3-57 ॥

॥ श्रीः ॥

६४९. कुम्भः—ओं कुम्भाय नमः ओं ॥

1. कुं=भूमिं भासयति इति कुम्भः ॥

Vishnu is called 'कुम्भः' because He makes the Earth to shine.

2. कुम्भवत् सर्वाश्रयत्वात् कुम्भः ॥

Vishnu is called 'कुम्भः' because He is like a pillar supporting all. Being the foundation and support of all like a pillar, Vishnu is known as 'कुम्भः' ।

3. Vishnu is called as 'Kumbhah' because He is an object of desire.

तत्र तैः परिचित-सजातीय सौन्दर्यादिना काम्यते इति 'कुम्भः' ।

4. कौ=भूमौ, उक्तक्षेत्रायतनादि-लक्षण्यां ध्यान-आराधनादीनां सीञ्चि जन्ममरण मात्रेण वा स्वरूपसंबन्धवत्त्यां यमभटादि-भयापह महाप्रभावत्वेन भाति इति वा कुंभः ॥

Vishnu is called as 'Kumbha' because He shines (bha) in this world (Kum). By His immense power, He drives away all fear from the servants of Yama and the like.

5. In Chandogya Upanishad in the first illustration Paramatma is explained as कुंभः—Pillar. In the illustration that bird is tied up by a string which is tied up to a Pillar-कुंभः which is God. That bird goes on flying, flying for many births and ultimately takes its abode under the Pillar.

स यथा शकुनिः सूत्रेण प्रबद्धः दिशं दिशं पतित्वा अन्यत्र आयतनं
अलब्ध्वा बन्धनमेव उपाश्रयते । सन्मूलाः सोम्येमाः सर्वाः प्रजाः

सदायतनाः सत्प्रतिष्ठाः ॥

Just as a bird, tied by a string, flying in different directions and not finding any resting place, returns to the place, where it is tied, similarly, all these beings have God as their source, sustained by God and find their abode in God even after liberation and Vishnu is like a steady pillar.

॥ श्रीः ॥

६५०. विशुद्धात्मा—ओं विशुद्धात्मने नमः ओं ॥

1. विशुद्ध आत्मा यस्य सः विशुद्धात्मा ॥

Vishnu is called 'विशुद्धात्मा' because He is extraordinarily Pure Atman.

2. गुणत्रय अतीतया विशुद्ध आत्मा देहः अस्येति विशुद्धात्मा ॥

Vishnu is called 'विशुद्धात्मा' because He is far above and beyond the three attributes of सत्त्व, रजस् and तमोगुणाः which are the products of nexus with matter. He is a fine अप्राकृत मूर्तिः ॥

This is established in Anuvyakhyana by Srimad Acharya under the Sutra—

ओं प्रकृतिश्च प्रतिज्ञादृष्टान्तानुपरोधात् ओं ॥ १-४-२४ ॥

In the Slokas 363, 364 and 365, it is stated that Sri Vishnu has no vikara at all of any kind whatsoever and so He is 'Vishuddhatma'.

अविकारः सदा शुद्धः नित्य आत्मा सदा हरिः ।

सदैकरूपविज्ञानबल आनन्दरूपकः ॥ ३६३ ॥

निर्विकारोऽक्षरः शुद्धो निरातङ्कोऽजरोऽमरः ।

अविश्चो विश्वकर्ताजो यः परः सोऽभिधीयते ॥ ३६४ ॥

निर्विकारमनौपम्यं सदैकरसमक्षयम् ।

ब्रह्मेति परमात्मेति यं विदुर्वैदिका जनाः ॥ ३६५ ॥

इति श्रुतिपुराणोक्त्या न विकारी जनार्दनः ।

तस्मात् स हि विशुद्धात्मा ॥

Either in Moola Roopa or in the Avathara Roopa, He has no vikara at all even by an iota of extent and He is always pure to the core in all respects.

3. Sri Vishnu, for the sake of devotees, sacrifices all that He has on the devotees who have sincerely taken refuge in Him. He is called as 'Vishuddhatma'.

सर्वाश्रितेषु अशेषेण सर्वस्य त्यागतः सदा=विशुद्धात्मा ॥

॥ श्रीः ॥

६५१. विशोधनः—ओं विशोधनाय नमः ओं ॥

1. विशोधनः=विशेषेण शोधयति वेदान् इति ॥

Specially examines the Vedas, hence Vishnu is called 'विशोधनः', which He has done in the avatar of Sri Vedavyasa, the Great.

Srimad Acharya states in Bhashya under the first Sutra ओं अथातो ब्रह्मजिज्ञासा ओं 1-1-1 to start with as—

अवतीर्णो महायोगी सत्यवत्यां पराशरात् ।

उत्सन्नान्भगवान्वेदानुज्जहार हरिः स्वयम् ॥

चतुर्धा व्यभजत्तांश्च चतुर्विंशतिधा पुनः ।

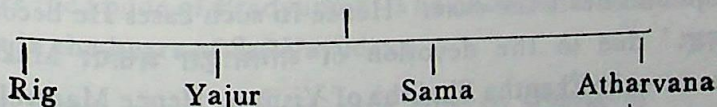
शतधा चैकधा चैव तथैव च सहस्रधा ॥

कृष्णो द्वादशधा चैव पुनः तस्यार्थवित्तये ।

चकार ब्रह्मसूत्राणि येषां सूत्रत्वं अज्ञसा ॥

Sri Vedavyasa classified as under—

Vedas



24 branches 101 branches 1000 branches 12 branches

Then again in order to bring forth the correct purport, He did the Brahma Sutras.

तदर्थं निर्णयाय ब्रह्मसूत्राणि चकार ॥

Hence Sri Vishnu is called as विशोधनः ।

2. स्मृतिमात्रेण पापानां अपणाद्=विशोधनः ॥

By mere meditating on Him or remembering Him, all the sins are destroyed. Hence He is called 'विशोधनः' ।

॥ श्रीः ॥

६५२. अनिरुद्धः—ओं अनिरुद्धाय नमः ओं ॥

1. निरुद्धः न भवति इति अनिरुद्धः ॥

Vishnu is called 'अनिरुद्धः' because He never becomes the object of stoppage. Nobody can stop Him or prevent Him.

2. अनिरुद्धाः संसारमुक्ताः तान् दधाति धारयति पोषयति इति ॥

Vishnu is called 'अनिरुद्धः' because He protects or supports the released souls and nourishes them.

3. केनापि निरोद्धुं अशक्यः इति 'अनिरुद्धः' ॥

Vishnu is called 'अनिरुद्धः' because none can prevent or stop or be an hindrance in His activities.

4. अनिना=मुख्यप्राण प्रसादवता भक्तेन रुद्धः ॥

But Sri Vishnu can be halted to hear the case, by a devotee of Mukhya Prana, who has the grace of that Guru. If there is recommendation from Mukhya Prana, He stops and hears the case. Hence in such cases He becomes 'रुद्धः' due to the devotion of अनिनाकृत भक्त्या Mukhya Prana—the Ekantha Bhaktha of Vishnu. Hence Mantralaya Mahaswami states—

स्वभक्तं मां उद्दिश्य भगवतः पुरः, “परमदयाळो, क्षमासमुद्र, भक्तवत्सल,
भक्तापराधसहिष्णो, दीनं-दूनं-अनाथं-शरणागतं एनं उद्धर” इति
विज्ञापनकर्तृणाम् ॥

Having Great Sri Vayu, in the forefront, he submits to the Lord to consider the case of the devotee, tho' he may not be fully eligible for redemption, still, it is taken into account, due to the greatest quality of 'Mercifulness' of Sri Vishnu.

5. In Brahmanda Purana, the conversation between Chaturmukha Brahma and Narada, bringing the glory of Sri Venkatesha, is simply marvellous. The very sloka runs as—

वैकटेशो वासुदेवः प्रद्युम्नोऽमितविक्रमः ।

संकर्षणः अनिरुद्धश्च शेषाद्रिपतिरेव च ॥ १ ॥

6. Srimad Acharya states in His work—Tattwa Nirnaya, as—

‘जीव’ इति भगवतः अनिरुद्धस्य आख्येति श्रुतेः ॥

The Sruti lays down that the term Jeeva stands for Bhagawan ‘Aniruddha’.

7. ‘बृहदारण्यकोपनिषत्’ भाष्य states under 7-14-15—

लोकस्थं अनिरुद्धं च प्रद्युम्नं वेदगं तथा ।

संकर्षणं वायुसंस्थं व्याप्त्या ब्रह्मा विमुक्तिगाः ॥

Each Roopa has its own Adhishtana or abode. Lokas or the worlds situated in various parts of this universe are the abode of Sri Aniruddha Murthy. The Vedas are the abode of Pradyumna. The abode of Sankarshana is in the heart of Sri Vayudeva.

8. अनिरुद्धस्य पौत्रस्य अन्तर्यामित्वात् अनिरुद्धः श्रीकृष्णः ॥

Pradyumna is the son of Lord Krishna. His son was ‘अनिरुद्धः’. His mother ‘Rukmavathi’. His wife was रोचना. He also married ‘Usha’ daughter of Banasura. Aniruddha’s antaryami and controller is ‘Aniruddha’ Sri Vishnu.

9. Srimad Acharya in Tatparya Nirnaya 1-8 states—

स्थित्यै पुनः स भगवान् अनिरुद्धनामा

देवी च शान्तिरभवच्छरदां सहस्रम् ।

स्थित्वा स्वमूर्तिभिरमूर्तिभिरचिन्त्यशक्तिः

प्रद्युम्नरूपक इमान् चरमात्मनेऽदात् ॥ ८ ॥

The Supreme God assumed the form of Aniruddha to function as sustained Goddess Lakshmi assumed the form of Shakthi. The God remained in these forms for a thousand years. Then Pradyumna gave the souls destined to be created during that Kalpa to Aniruddha taking them out of the womb.

॥ श्रीः ॥

६५३. अप्रतिरथः—ओं अप्रतिरथाय नमः ओं ॥

1. अप्रतिरथः=प्रतिपक्षरहितः ॥

Vishnu is called 'अप्रतिरथः' because He has no iota of opposition. प्रतिपक्षः अस्य न विद्यते इति ॥

2. स एव जनार्दनाख्यत्वात् अनिष्टजनार्दने अप्रतिपक्षत्वात्
'अप्रतिरथः' ॥

Vishnu is called as 'Aprathi-rathah—the matchless, because He is Janardhana which means the tormentor of the people. In accordance with that name, when He begins to torment those who are wicked by nature, no one can prevent Him.

प्रतिपक्षस्य राहिल्यात् बह्वनिष्टजनार्दनः । विख्यातो हि 'अप्रतिरथः' ॥

3. During Avatharas He allows Ravana, Duryodhana and others to oppose Him, so that they can fulfil the necessary requirments to reach eternal hell. None can oppose Him—has been splendidly brought out by Srimad Acharya in Tatparya Nirnaya, while clarifying the Vast Supremacy of Sri Hari vis-a-vis Hara.

ततो हि युद्धाय रमेशशङ्करौ

व्यवस्थितौ तौ धनुषी प्रगृह्य ।

यतोऽन्तरस्यैष नियामको हरि-

स्ततो हरो मेऽस्य शिलोपमोऽभूत् ॥ ४६ ॥

When the doubt arose with regard to the superiority of Sārnga bow of Lord Sri Vishnu, vis-a-vis the Pinaki bow of Lord Shiva, they two came face to face for a duel. At that time, to start with, Rudra was unable even to stand steadily on the Earth and became like a jada. Then where is the question of Hara, taking the bow to challenge Sri Hari? It is far far away.

‘अप्रतिरथः’—Vishnu allows sometimes the asuras to stand before Him so that they can fight with Him as per worldly practice.

None can stand before Him is the basic truth.

॥ श्रीः ॥

६५४. प्रद्युम्नः—ओं प्रद्युम्नाय नमः ओं ॥

1. प्रद्युम्नः दिवि स्नायते इति द्युम्नं यशः प्रकृष्टं द्युम्नं यस्य असौ ॥

Vishnu is called ‘Pradyumna’ because He has special reputation/wealth in all respects.

2. Brahmanda Purana while dealing with Sri Venkatesha Mahima states—

वेंकटेशो वासुदेवो प्रद्युम्नोऽमितविक्रमः ॥

3. प्रद्युम्नस्य नियामकः अन्तर्यामी इति प्रद्युम्नः श्री विष्णुः ॥

Vishnu is called प्रद्युम्नः because He is the Controller and Antaryami for प्रद्युम्नः who was born to Lord Krishna thro’ His wife Rukmini. He had the amsha of Sanat-

kumara. His wife was 'Rukmavathi', daughter of Rukmi. His son was 'Aniruddha'. He killed the demon 'Sambarasura' by His Grace.

4. Srimad Acharya in his कृष्णामृतमहार्णवः states—

ततोऽनिरुद्धं देवेशं प्रद्युम्नं च ततः परम् ।

ततः संकर्षणं देवं वासुदेवं परात्परम् ॥ ३१ ॥

The released souls enter, in order, the three forms of Lord Vishnu—namely Aniruddha, Pradyumna and Sankarshana. Then only finally they enter the form of Lord Vasudeva.

मोक्षप्रदो वासुदेवोऽखिलत्वात् ॥

5. Tatparya Nirnaya states in 1-7 as—

संकर्षणश्च स बभूव पुनः सुनित्यः

संहारकारणवपुः तदनुज्ञयैव ।

देवी जयेत्यनुबभूव स सृष्टिहेतोः

प्रद्युम्नतामुपगतः कृतितां च देवी ॥

The Supreme God assumed the form Sankarshana to function as destroyer. The form is eternal. All forms of the Supreme God are eternal. Following Him and under His command Goddess Mahalakshmi assumed the form of Jaya. The Supreme God assumed the form of Pradyumna to function as Creator. Goddess Lakshmi assumed the form of कृतिः ।

6. आत्मप्रद्योतनत्वाच्च 'प्रद्युम्नः' इति कथ्यते ॥

Vishnu is called as 'Pradyumna' since He makes the individual souls effulgent as per their swabhava.

॥ श्रीः ॥

६५५. अमितविक्रमः—

ओं अमितविक्रमाय नमः ओं ॥

1. अमितः=अपरिमितः विक्रमः यस्य सः अमितविक्रमः ॥

Vishnu is called 'अमितविक्रमः' because He has immeasurable and infinite power, strength and potency. अपरिञ्छित विक्रमः ॥

2. This can be split as 'मितविक्रमः' also. In such a case, मितविक्रमः इति च्छेदे, वेदादि प्रमाणप्रमितः 'विक्रमः' यस्य इति ॥ Vishnu is called 'मित विक्रमः' because His strength and power is established/based on Vedas and are totally authoritative.

3. त्रैलोक्येऽपि अपर्यवसित विक्रमत्वात् त्रिविक्रमः 'अमितविक्रमः' ॥

In all the three worlds, there is none equal to Him in power and strength. In Ramayana, the most important incident is the building on the bridge across the great Southern Sea.

In Mahabharatha, the Kurukshetra war, which lasted for 18 days, saw the end of many many asuras.

Both these happened only due to Sri Rama Who is अमितविक्रमः and Sri Krishna Who is अमितविक्रमः ॥ This is because, when the strong monkeys, Neela, Nala and others took big stones, rocks etc., to build the bridge, the floods were so terrible that they were totally washed away with the rocks etc. Then where is the question of building 'Sethu' bridge? Then Lord Sri Rama came there just raising His splendid eyebrows and looked at the sea. What a wonder ! The whole sea became like a stale tank

without any waves etc. So the monkeys were able to do their jobs. ब्रूयंग संभ्रान्त पयोधिमध्ये ।

Sri Krishna saw both the armies even before the war was started and He drew the life of all who were to die in the battle at that time itself. Arjuna and others were only 'Nimitta' 'निमित्तमात्रं भव सव्यसाचिन्'—

Hence Sri Vishnu is 'अमितविक्रमः' ॥

॥ श्रीः ॥

६५६. कालनेमिनिहा—

ओं कालनेमिनिघ्ने नमः ओं ॥

1. कालनेमिं निहन्ति इति = कालनेमिनिहा ॥

Vishnu is called 'कालनेमिनिहा' because He destroyed the demon-daitya by name 'Kalanemi'. [Who later took birth as 'Kamsa' at the time of Krishna avatar.]

2. 'Kalanemi' had 1000 heads and 2000 hands and is the abhimani for 'Kama' (lust). That demon was killed by Paramatma Sri Vishnu in the avatar of Sri Krishna. कालनेमि असुरं निहतवान् इति 'कालनेमिनिहा' ।

3. Vishnu is called as 'Kāla-nemi-nihā', because He is the destroyer of the wheel of ignorance of time.

Paramatma lives in these places and removes the blemishes of Kaliyuga.

कालचक्रस्य या नेमिः अविद्याख्या च दुर्धरा ।

तां नाशयति यश्चासौ 'कालनेमिनिहा' स्मृतः ॥

4. Sri Vishnu lives in these places and removes the blemishes of Kaliyuga. So,

एतेषु क्षेत्रेषु स्थित्वा 'कलिकल्मषापहः' 'कालनेमिनिहा' इति ॥

5. A devotee should meditate on Sri Vishnu as the Lord of the destroyer of the spread of ignorance.

ध्यायेत् तत्प्रसरन्नं च देवम् इति हि कालनेमि-ध्यानम् ॥

॥ श्रीः ॥

६५७. वीरः—ओं वीराय नमः ओं ॥

1. विशेषेण ईरयति विशिष्टान् इति=वीरः ॥

Vishnu is called 'वीरः' because He commands with speciality all and special uttamas also.

2. वि=विशेषेण ईरयति=प्रेरयति सर्वान् ईति वीरः ॥

Vishnu is called वीरः since He commands in a very special way and in a extra-ordinary manner.

Under the Sutra ओं पयोऽम्बुवच्चेत्तत्रापि ओं 2-2-3 it is established that the running nature of water as well as milk converting to curd, are also of His command and order only.

In the case of such non-sentient (Jada) beings also, the phenomenon takes place, by His command only.

तत्रापि ईश्वर निमित्तवृत्तिश्रुतेः ॥

There also the dynamism or conversion is only due to Sri Vishnu's Mandate is heard and it is found in Srutis.

Hence Vishnu is 'वीरः' ॥

3. विगतः ईरः यस्य सः=वीरः ॥

Vishnu is called 'वीरः' because there is none to command Him or guide Him.

4. विक्रमशालित्वात् वीरः ॥

Vishnu is called 'वीरः' because He is with full and extra-ordinary power and strength.

5. शत्रून् विजित्य राजते इति वीरः ॥

Vishnu is called 'वीरः' because He defeated all the enemies and shines with splendour.

6. Tatparya Nirnaya 1-101 states the Sruti Vākya as—

शृण्वे वीर उग्रमुग्रं दमाय-

न्नन्यमन्यमति नेनीयमानः ।

एधमान द्विभयस्य राजा

चोष्क्यते विश इन्द्रो मनुष्यान् ॥ १०१ ॥

It is described in Sruti, that Lord Narayana Who achieves whatever He undertakes, puts down those who are cruel and evil, that is, Tamasa Jeevas and He raises up those who are not so, that is, satvic souls.

वीरः = अध्वसितान्तगामी श्री विष्णुः ॥

A 'Veera' is the person who properly completes the works undertaken and so Paramatma Sri Vishnu is 'Veera' because He is swatantra.

॥ श्रीः ॥

६५८. शूरः—ओं शूराय नमः ओं ॥

1. शूरयति जनान् इति शूरः ॥

Vishnu is called 'शूरः' because He makes all as Suras—as brave persons.

2. शूरस्य अन्तर्यामित्वात् शूरः ॥

Vishnu is called 'शूरः' because He resides as 'Antar-yami' in the SUN, as Surya Narayana and blesses Surya with splendour, lustre and light.

3. शौरिः=शूरकुलोद्भवः ॥

Vishnu is called 'Sowri' because He took avatar in the clan of Soora.

4. Sri Ramachandra is called as 'Soora'—

धराधरे चित्रकूटे रक्षः क्षयकरो महान् ।

संस्थितश्च परो रामः पत्रपत्रायतेक्षणः ॥ इति

The great Rama Who has broad lotus-like eyes and Who brought about the destruction of the rakshasas lives on Chitrakoota Mountain is Soora.

॥ श्रीः ॥

६५९. शूरजनेश्वरः—ओं शूरजनेश्वराय नमः ओं ॥

1. शूरवंश जातत्वात् शूरजः ॥

न विद्यते ईश्वरः यस्य सः नेश्वरः ।

शूरश्चासौ नेश्वरश्च सः=शूरजनेश्वरः

Vishnu is called 'शूरजनेश्वरः' because He took birth in the Kula of Sooras and He had none over Him to command or control. He is the Master. Hence, He is called so.

2. पराक्रमिजनेशत्वात् स्मृतः शूरजनेश्वरः ॥

Vishnu is the Ruler of valiant persons and so He is called as 'Soora-Janeswarah'. The most valiant Jeeva is Sri Vayu who took avatar as Bheemasena. Sri Krishna is the Isa for him.

॥ श्रीः ॥

६६०. त्रिलोकात्मा—ओं त्रिलोकात्मने नमः ओं ॥

1. लोकानां आत्मा लोकात्मा । त्रयाणां लोकात्मा त्रिलोकात्मा ॥

Vishnu is called 'त्रिलोकात्मा' because He is the Master of the three worlds.

In **Vaikuntha**—Lord Vishnu as 'Vaikuntha' by name itself.

In **Sweta Dweepa**—Lord Vishnu as 'Narayana' resides.

In **Anantbasana**—Lord Vishnu as Vasudava.

Purushasuktha states—

त्रिपादस्य अमृतं दिवि ॥

2. Lord Vishnu is called 'त्रिलोकात्मा' because He is the Master of the seven worlds—regions above and the Earth in the middle and six other worlds below this Earth. All these are controlled by Him.

॥ श्रीः ॥

६६१. त्रिलोकेशः—ओं त्रिलोकेशाय नमः ओं ॥

1. त्रयाणां लोकानां अधिपतिः=त्रिलोकेशः ॥

Vishnu is called त्रिलोकेशः because He is the Master and Head of all the three worlds.

2. Vishnu came from His own abode to a holy place in the City of Praag Jyotisha and remained there with the name of Visveswara and so He is Trilokesa.

शुभमासाद्य भूभागं प्राग्ज्योतिषपुरे तथा ।

देवं विश्वेश्वराख्यं तु स्थितमेव स्वगोचरात् ॥

इति त्रिलोकेशः ॥

॥ श्रीः ॥

६६२. केशवः—ओं केशवाय नमः ओं ॥

1. केशौ शुक्लकृष्णकेशौ वर्तयति भूमौ इति=केशवः ॥

Vishnu is called 'केशवः' because with white and black hair, He nourished the world. Hence He is called 'Kesava'. The black hair represents 'Krishna', the white hair belonging to Sri Balarama who had the avesa of Paramatma.

2. केशेन कृष्णकेशेन वाति गन्धयति दैत्यान् इति केशवः ॥

Vishnu is called केशवः because with black hair He destroyed and disturbed the daityas.

3. Srimad Acharya quotes in his Gita Tatparya Nirnaya under 9-24 to 28, a fine authority giving the glories of Kesava—

सर्वदेववरत्वेन यो न जानाति केशवम् ॥

तस्य पुण्यानि मोघानि याति च बन्धतमो ध्रुवम् ॥

If anyone who fails to understand that 'Kesava' is far superior to all devatas, then all his virtues are wasted only. Not only that; he reaches certainly the eternal hell.

Srimad Acharya cannot put in a better way, to bring out the stories of Kesava to lift the down-trodden. Srimad Acharya is so merciful that the satwic souls should come up and work out for salvation.

4. In the work 'Krishnamrutha Maharnava' Srimad Acharya writes—(Verse 10)

खर्चिते सर्वलोकेशे सुरासुरानमस्कृते ।

केशवे कंस केशिघ्ने न याति नरकं वरः ॥ १० ॥

That person who worships Lord Sri Kesava, saluted by all gods, the Lord of all the worlds and the destroyer of Kamsa and others, taking the title '*Protector of devotees*' will not go to hell.

5. In the same glorious work again, in the 17th Verse, Srimad Acharya states—

नरके पच्यमानस्तु यमेन परिभाषितः ।

किं त्वया नार्चितो देवः केशवः क्लेशनाशनः ॥ १७ ॥

The Lord of death, Yama, asks one of the suffering souls in hell, as follows—Why did you not worship *Lord Kesava*, the remover of all sorrows when you were given a chance on the Earth ?

When one reads, writes or recites or remembers the names found in '*Vishnu Sahasranama*' these glorious and soul-stirring advices of Srimad Acharya, certainly, he would be redeemed.

6. In महाभारततात्पर्यनिर्णयः 2-71, Srimad Acharya quotes from Bharatha, the following sloka, bringing the glory of '*Kesava*'—

सत्यं सत्यं पुनस्सत्यं उद्धृत्य भजमुच्यते ।

वेदशास्त्रात् परं नास्ति न दैवं केशवात्परम् ॥ ७१ ॥

It is proclaimed as truth, without any hesitation by lifting both hands above the head, that there is no devata above Kesava and there is no sastra above '*Brahma Sutras*'. [Here '*वेदशास्त्र*' does not mean वेदाः but it is the case of मध्यम पद लोपी समासः which means one word in the middle is to be supplied. So वेदशास्त्र=वेद निर्णायक शास्त्र is the proper understanding.]

7. In कृष्णामृतमहार्णवः, Srimad Acharya states in the Verse 221—

जीवितं विष्णुभक्तस्य वरं पंचदिनान्यपि ।

न तु कल्पसहस्रैस्तु भक्तिहीनस्य केशवे ॥ २२१ ॥

It would be worthwhile if a person lives for five days with devotion to Lord Vishnu. The life lead for centuries without devotion to Lord केशवः is of no use.

Pandit Narayana Pandithacharya in his work श्रीमध्वा-
मृतमहार्णवः has composed an identical verse dedicated to
Srimad Acharya as under—

जीवितं मध्वभक्तस्य वरं पंचदिनान्यपि ।

न तु कल्पसहस्रैस्तु भक्तिहीनस्य मारुतौ ॥

8. In the very first sloka in कृष्णामृतमहार्णवः, Srimad
Acharya states as—

अर्चितः संस्मृतो ध्यातः कीर्तितः कचितः श्रुतः ।

यो ददाति अमृतत्वं हि स मां रक्षतु केशवः ॥ १ ॥

May Lord Kesava, Who confers bliss on those devotees who worship Him, remember Him, concentrate on Him, sing His greatness, narrate His stories and listen to His exploits, ever protect me.

9. कं ब्रह्माणं ईशं रुद्रं च वर्तयति इति केशवः ।

तथा हि निरुक्तिः कृता हरिवंशेषु रुद्रेण कैलासयात्रायाम् ॥

Vishnu is called केशवः because He rotates Chatur-
mukha Brahma, Rudra and others by creation etc. Like
this, this name was attributed to Sri Vishnu in Harivamsa,
told by Rudra in Kailasa Yatra.

10. In Harivamsa, it is told—

हृषीकाणीन्द्रियाख्याहुः तेषामीशो यतो भवान् ।

हृषीकेशः ततो विष्णो ख्यातो देवेषु केशव ॥

Vishnu is called हृषीकेशः because He is the Master of all Indriyas. Kesava among the devatas is called so.

11. *Brahma Purana* states—

यस्मात् त्वयैव दुष्टात्मा हतः केशी जनार्दन।

अतः केशवनाम्ना त्वं लोके ख्यातो भविष्यसि ॥

Janardhana is called केशवः because He is the Destroyer of the demon by name 'Kesi'. Hence He is called केशवः in the world and is popular in future with that name.

12. In *Harivamsa*, it is said—

क इति ब्रह्मणो नाम ईशोऽहं सर्वदेहिनाम्।

Chaturmukha Brahma is called 'क' and Vishnu is called ईशः and He is the Master of him. Hence Vishnu is called केशवः ॥

13. यस्मात् त्वयैव दुष्टात्मा हतः केशी जनार्दन।

अतः केशवनाम्ना त्वं लोके ख्यातो भविष्यसि ॥

Lord Krishna destroyed the demon who was sent by Kamsa in the form of an horse by name केशी। Hence He was called केशवः and with that name, Vishnu is popular in the world. केशीवधात् केशवः इति ॥

14. Another authority states—

हिरण्यगर्भः कः प्रोक्तः ईशः संकर एव च ।

तेषां जन्मादिना वर्तयति इति केशवो भवान् ॥ इति

Chaturmukha Brahma is called कः। Lord Rudra is called ईशः। All including these two are put in the world and undergo birth, death etc., by Paramatma and so He is called केशवः।

15. In Gita Tatparya, Srimad Acharya under the Verse 9-24, states an authority as—

सर्वदेववस्त्वेन यो न जानाति केशवम् ।

तस्य पुण्यानि मोघानि याति चान्धंतमो ध्रुवम् ॥

If one fails to understand that केशवः is most Supreme among all devatas, then all his virtues are of waste and he would reach eternal hell also.

16. भगवान् केशवः सर्वस्मात् अधिकः इति ज्ञानादेव तस्य प्रसाद-
लभ्यः ॥

Paramatma Kesava is supreme compared to all, by this jnanam only, His prasada is reached.

Kataka Upanishad Bhashya :

अधिकस्ततोऽयं भगवान् सर्वस्मादपि केशवः ।

अस्तीति नामकस्तस्माज्ज्ञातव्यस्त तथैव च ॥

॥ श्रीः ॥

६६३. केशिहा—ओं केशिने नमः ओं ॥

1. केशि नामान दैत्यं हन्ति इति 'केशिहा' ॥

Vishnu is called 'केशिहा' because He killed the demon by name 'Kesi'.

2. द्रौपद्याः केशाः कवरीभाराः कर्षकतया अस्य सन्ति इति केशी
दुःशासनः । तं हन्ति इति केशिहा ॥

Vishnu is called केशिहा because He killed the demon Dhussasana thro' Sri Bheemasena, who took a pledge in the sabha when the devil caught hold of the hairs of the queen Draupadi and thereby committed the most heinous crime to go directly to the eternal hell. [In Draupadi at that time Sachi or others were there.]

॥ श्रीः ॥

६६४. हरिः—ओं हरये नमः ओं ॥

1. पापं हरति इति=हरिः ॥

Vishnu is called 'HARI' because He tears off all sins.

2. सर्वयज्ञादि भागहारित्वात् हरिः ॥

Vishnu is called 'HARI' because He is the partaker or receiver of all havis in all yajnas and yagas. It is stated in the authority Mokshadharma as—

इडोपहृतं यज्ञेषु हरेर्भागं क्रतुष्वहम् ।

वर्णो मे हरितः श्रेष्ठः तस्मात् 'हरिः' इति स्मृतः ॥

Here the reasons as to why Sri Vishnu is called 'HARI' are given—

(a) Because He is the receiver of His portion in all Yagas.

(b) Because He is of the Supreme and covetable colour—green.

He is called 'हरिः'. This is quoted by Srimad Acharya in Gita Bhashya under 11-9—

इडोपहृतं गेहेषु हरे भागं क्रतुष्वहम् ।

वर्णो मे हरितः श्रेष्ठः तस्मात् हरिः इति स्मृतः ॥

3. From Krishnamrutha Maharnava, a few slokas are cited below bringing the glory of Sri Hari's name.

गां च त्यक्त्वा स मूढात्मा गर्दभीं वन्दते यथा ।

तथा हरिं परित्यज्य योऽन्यं दैवमुपासते ॥ ११७ ॥

The person who resorts to the worship of other Gods, leaving Lord Sri Hari, is comparable to the one who rejects the cow and worships she-ass.

स्वमातरं परित्यज्य श्वपाकीं वन्दते यथा ।

तथा हरिं परित्यज्य योऽन्यं दैवमुपासते ॥ ११८ ॥

The person who rejects the worship of Lord Sri Hari, and worships other Gods is like the one who rejects his own mother and worships a lowly woman who eats the dog's meat.

हरिर्याति हरिर्याति दस्युव्याजेन यो वदेत् ।

सोऽपि सद्गतिमाप्नोति गतिं सुकृतिनो यथा ॥ ११२ ॥

Even if a person cries out—

“Hariryāthi—the thief is running away !” Such a person reaches the abode of the meritorious, for having chanted the Lord's name.

हृदि रूपं, मुखे नाम, नैवेद्यमुदरे हरेः ।

पादोदकं च निर्माल्यं मस्तके यस्य सोऽच्युतः ॥ ४४ ॥

He (the devotee) is verily liberated who has —

- (i) the Lord's form firm in his mind.
- (ii) keeps chanting the name of the Lord always.
- (iii) eats only food offered to Sri Hari.
- (iv) wears on his head the water and tulasi consecrated by the Lord Sri Achyuta's lotus feet.

This beauty will be endless, but this humble author concludes with one citation from Skanda Purana quoted by Srimad Acharya in his Bhashya on the Sutra ओं जन्माद्यस्य यतः ओं 1-1-2. The glorious citation is—

उत्पत्तिः स्थितिः संहारः नियतिः ज्ञानं आवृत्तिः ।

बन्धमोक्षौ च पुरुषात् यस्मात् सः हरिः एकराट् ॥

Creation, protection, destruction. control, knowledge, ignorance, control of bondage and release all emanate only from Him—Sri HARI who is Supreme Master.

4. Under भागवततात्पर्य 1-1-1, Srimad Acharya states—

तत्प्रसादमृते तस्य नान्यो वेत्ताऽस्ति कश्चन ।

तेजोरूपवद्रूपं बहुधा कुरुते हरिः ॥

Without the anugraha-prasada of Sri Hari, nobody can know Him even partially. He does the muktha^s with Tejas and blesses them with actual vision, as per their status.

5. Again in भागवततात्पर्य 1-1-1 Srimad Acharya states—

अनन्ताचिन्त्य विभवः कथं तामीहते हरिः ।

निर्दुःख पूर्णानन्दत्वाद्यमाहुः सत्यं अच्युतम् ॥

Sri Hari is having infinite and extra-ordinary powers. He has no iota of sorrow or grief in Him. He is happiness complete. He is Satya. He is Achyutha.

6. Again in भागवततात्पर्य under 1-3-28, Srimad Acharya quotes from Brahma Vaivarta—

जीवाः तत्प्रतिविंबांशा वराहाद्याः स्वयं हरिः ।

दृश्यते बहुधा विष्णुः ऐश्वर्यादिक एव तु ॥ इति ब्रह्मवैवर्ते ॥

Jeevas are the prototypes-pratibimba of Him. Varaha and other roopas are actually Hari as it is. Vishnu is seen in many forms, but not different from one another due to His great extra-ordinary power. प्रतिविंबत्वं नाम तदधीनत्वेति किञ्चित् सादृश्यं इति । By reflection it is meant “Being dependent on Him and having negligible similarity”. Hence Jeeva is totally dependent upon Hari.

7. Under Bhagawatham 1-5-5 श्री व्यास उवाच—

अस्त्येव मे सर्वमिदं त्वयोक्तं तथापि नात्मा परितुष्यते मे ।

तन्मूलमव्यक्तमगाधबोधं पृच्छामहे त्वाऽत्मभवात्मभूतम् ॥ ५ ॥

Here Sri Vedavyasa says that all that is told by sage Narada is true, namely that He has no satisfaction. He

asks the cause to the sage, which is unknown to Him. He says that the knowledge of Narada is unfathomable. Narada was self-born as the son of Chaturmukha Brahma.

Here Srimad Acharya opens the eyes of the truth-seekers by quoting from Padma Purana, that Sri Vedavyasa is Lord Hari Himself and has no ignorance or doubts at all. This is exhibited only to mislead the wicked demons who have hatred towards Paramatma by their nature.

ज्ञानशक्तिस्वरूपोऽपि हि अज्ञं अशक्तं वदेत् हरिः ॥

Tho' Sri Hari is the very swaroopa of knowledge and power, still He acts as ignorant and weak, because,

अज्ञानां मोहनाय ईशः तेन मुह्यन्ति मोहिताः ॥ इति पाद्मे ॥

it is to delude the wicked by nature and He misleads the same.

Hence Sri Vedavyasa is HARI and is VISHNU Himself.

8. Srimad Acharya in कृष्णामृतमहार्णवः states in the Verse 6

यज्ञानां तपस्यं चैव शुभानां चैव कर्मणाम् ।

तद्विशिष्ट फलं नृणां सदैवाराधनं हरेः ॥ ६ ॥

The worship of Lord Sri Hari will always bring in greater merit than sacrifice, penance or any other meritorious act.

कलौ कलिमलध्वंसि सर्वपापहरं हरिम् ।

येऽर्चयन्ति सदा नित्यं तेऽपि बन्धा यथा हरिः ॥ ७ ॥

In the Kali age whosoever worships Lord Sri Hari, Who removes the evil influence of Kali including all other sins, they too are deserving of veneration, just as Lord

Sri Harl. [Which means such person is highly appreciable.]

9. Under Aitareya Bhashya, Srimad Acharya states, that Bruhati Sahasra is very dear to Sri Hari.

महाव्रतनियुक्तं यदृक् सहस्रं हरेः प्रियम् ।

तदुक्त्यमिति संप्रोक्तं तेनयो विष्णुरेव हि ॥

10. For Sri Vishnu, five, ten, thousand and infinite Roopas are there, is explained in Aitareya Bhashya—

अनन्तरूपो हि हरिः शब्देऽप्येष ह्यनन्तधा ।

विष्णोः सहस्रनाम्नस्तु यत्तद्रूप सहस्रकम् ॥

11. Srimad Bhagawatham states in Second Adhyaya of Second Skanda as—

विष्णुरेव सर्वपदार्थत्वेन स्मरणीयः न अन्ये ।

Vishnu alone should be remembered as present in all articles ; but not others.

सर्वनामा हरिः विष्णुस्तदन्यार्थान्तु स्मरेत् ।

स्मरंस्तु यावदर्थः स्यादन्यथा स्वात्महा स्मृतः ॥

॥ इति ब्रह्माण्डे ॥

Under षट्प्रश्नोपनिषत् in the Mantra 5-2 Srimad Acharya states in Bhashya :

प्रणवेन हरिं ध्यायन् ब्रह्मलोकं समेत्य च ।

ज्ञानं चतुर्मुखात् प्राप्य मुच्यते नात्र संशयः ॥

Hari should be meditated upon with Omkara and the devotee reaches Brahmaloka and then He gets knowledge from Chaturmukha Brahma and ultimately he gets release from Samsara. There is no doubt in this.

॥ श्रीः ॥

६६५. कामदेवः—ओं कामदेवाय नमः ओं ॥

1. कामवत् द्योतते इति=कामदेवः ॥

Vishnu is called कामदेवः because He shines like Manmatha.

2. कामस्य देवः पिता इति कामदेवः । कामानां देवः ॥

Vishnu is called कामदेवः because He is the father of Manmatha.

3. Among the four Purusharthas—धर्म, अर्थ, काम, मोक्ष, Vishnu is the Master of Kama—desire. Hence He is called कामदेवः । Gita states in 7-11—

बलं बलवतां चाहं कामरागविवर्जितम् ।

धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ ॥ ११ ॥

Krishna says—He is धर्म अविरुद्धः कामः अस्मि which means without any contradiction to the dharmas, He is residing in Desire.

॥ श्रीः ॥

६६६. कामपालः—ओं कामपालाय नमः ओं ॥

1. कामान् पालयति इति कामपालः ॥

Vishnu is called 'कामपालः' because He fulfils and protects the desires of His devotees.

2. केन=चतुर्मुखेन=वायुना गम्यते इति कामः पालयति जनान् इति पालः ॥ कामश्चासौ पालश्च कामपालः ॥

Vishnu is called 'कामपालः' because He goes with Chaturmukha Brahma or Sri Vayu; and He protects the people and so He is called 'कामपालः' ।

॥ श्रीः ॥

६६७. कामी—ओं कामिने नमः ओं ॥

1. कामयते जगद्रक्षणादिकं इति=कामी ॥

Vishnu is called 'कामी' because He has the desire to protect or guard the world.

2. Vishnu is called as Kāmee, because He has all desirable things—

प्रदेयातिशयात् 'कामी'

3. There is nothing which is not earlier owned or had by Sri Vishnu. In Gita 3-22, Lord Sri Krishna states—

न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किञ्चन ।

नानवाप्तमवाप्तव्यं वर्त एव च कर्मणि ॥ १२ ॥

that there is nothing need be done by Him because there is nothing to be achieved or got by Him and He has everything. Hence Sri Krishna declares that He is Kāmee.

4. Under the Sutra ओं लोकवत्तु लीला कैवल्यम् ओं 2-1-34, in the Bhashya, Srimad Acharya quotes the Upanithad as under—

देवस्यैष स्वभावोऽयं आप्तकामस्य का स्पृहा ॥ इति

Hence He has all the desirable things with Him, He is Kāmee. But yet He creates, not for any gains, but it is His Nature (to help others).

॥ श्रीः ॥

६६८. कान्तः—ओं कान्ताय नमः ओं ॥

1. कान्तो मनोहरः ॥

Vishnu is called कान्तः because He is most handsome.

2. कं=सुखं अन्तः=संहारकः==दैत्यानां ॥

Vishnu is called कान्तः because He destroys the happiness of daityas.

3. कः=चतुर्मुखब्रह्म अन्तः नाशयति इति कान्तः ॥

At the time of Mahapralaya, He destroys Chaturmukha Brahma and so He is called कान्तः । [At the time of pralaya, He makes the Chaturmukha Brahma to reach the Mukthasthana and brings another Ruju Yogi to occupy the place.]

॥ श्रीः ॥

६६९. कृतागमः—ओं कृतागमाय नमः ओं ॥

1. कृतागमः कृत आगमः पुराणादिः येन इति ॥

Vishnu is called 'कृतागमः' because He composed the various 18 Puranas and another 18 Upa-puranas also, apart from various other works.

In Gita 14-18 it says—

उर्ध्वं गच्छन्ति सत्वस्थाः मध्ये तिष्ठन्ति राजसाः ।

जघन्यगुण वृत्तिस्थाः अधो गच्छन्ति तामसाः ॥ १८ ॥

इति गीतोक्त मार्गेण त्रयाणां अधिकारिणां ।

गतित्रयं दातुमेव चक्रे व्यासात्मको हरिः ॥

In order to bestow their legitimate and proper destiny, to the three types of adhikaris. namely Satvikas, Rajasas and Thamasas, Sri Vedavyasa composed these 18 Puranas which are catalogued as Satvika, Rajasa and Tamasa :

I. *Satvika Puranas* are—

1. Vishnu Purana

2. Naradeeya Purana

3. Bhagavatham

4. Garuda Purana

5. Padma Purana

6. Varaha Purana

II. *Rajasa Puranas are—*

1. Brahmanda Purana
2. Brahma Vaivarta Purana
3. Markandeya Purana
4. Bhavishyottara Purana
5. Vamana Purana
6. Brahma Purana

III. *Tamasa Puranas are—*

- | | |
|------------------|------------------|
| 1. Matsya Purana | 2. Koorma Purana |
| 3. Linga Purana | 4. Saiva Purana |
| 5. Skanda Purana | 6. Agni Purana |

Likewise 18 Upa-Puranas were also composed by Sri Vedavyasa the Great.

2. कृतः=छिन्नः । अगमः=विषवृक्षः येन इति=कृतागमः ॥

Vishnu is called 'कृतागमः' because He destroyed and split the poisonous tree.

3. कृतः=छिन्नः । अगमः=अर्जुन वृक्षः येन इति कृतागमः ॥

Vishnu is called 'कृतागमः' because He destroyed and split the Arjuna tree and saved the satwic souls.

॥ श्रीः ॥

६७०. अनिर्देश्यवपुः—

ओं अनिर्देश्यवपुषे नमः ओं ॥

1. इदन्तया, इत्थेतया, इयत्तया वा निर्देष्टुं अशक्यत्वात् अयं वपुः
अस्येति अनिर्देश्यवपुः ॥

Vishnu is called अनिर्देश्यवपुः because He cannot be limited or put within the boundaries, like this and is beyond all comparison. So He is called by that name.

2. अनिर्देश्य वपुः यस्य सः अनिर्देश्यवपुः ॥

Vishnu is called अनिर्देश्यवपुः because no one can actually determine Him fully well.

3. In the Sutra ओं अनुकृतेः तस्य च ओं 1-3-12, Srimad Acharya, from Kataka Upanishad 2-2-12-14—

“तेषां सुखं शाश्वतं न इतरेषाम् ।

तदेतदिति मन्यन्ते अनिर्देश्यं परमं सुखं ॥”

इत्यादिना ज्ञानिसुखस्यापि अनिर्देश्यत्वं अज्ञेयत्वं च उच्यते ॥

It appears that the happiness or joy of the jnanins are limitless and are infinite. So naturally they will be अनिर्देश्यवपुः consequently.

To settle with that, the Sutra finalises as अनुकृतेः तस्य च ओं ॥

तमेव भान्तं अनुभाति सर्वम्, इति अनुकृतेः

तस्य भासा सर्वं इदं विभाति इति

वचनात् च, परमात्मा एव अनिर्देश्य सुखरूपः ।

न हि ज्ञानिसुखं अनुभाति सर्वम् ॥

The SUN does not light Him.

The Moon does not light Him.

Stars do not light Him.

The Lightnings do not light Him.

How can the Fire light Him?

All these shine, deriving light from HIM, the shining one. All this is illuminated by His shining.

Hence Vishnu is अनिर्देश्यवपुः सुखरूपी ।

॥ श्रीः ॥

६७१. विष्णुः—ओं विष्णवे नमः ओं ॥

1. भक्तानां विशिष्ट आनन्दप्रसवणात् विष्णुः ॥

Vishnu is called as 'Vishnu' because for the devotees He bestows full happiness and joy as per their status.

2. विशिष्टत्वात् विष्णुनामा विशिष्ट प्राणसौख्यतः इति विष्णुः ॥

Because He has all auspicious qualities in full limitless and infinite and because He is alone responsible for the welfare of all including Mukhya Prana, He is called Vishnu.

3. In ऐतरेयभाष्य Srimad Acharya has explained this विष्णु sabda in many ways : (2-5-9)

णकारो बलं षकारः प्राण आत्मेति विष्णुः ।

शब्दार्थः एकदेशवाचित्वात् आत्मशब्दस्य ॥

By 'ण' it means 'strength'; by 'ष' it means Master or Prana; Vishnu is called विष्णुः because His strength cannot be measured and He is the Master of all.

4. आततत्वं सर्वगुणैः देशतः कालतः तथा ।

आत्मशब्दोदितः तच्च ष शब्देन अभिधीयते ॥

Vishnu is all-pervasive. Vishnu is in all places and at all times. Always He is the Master of all.

5. In शान्तिपर्व—Mahabharatha 350th Adhyaya Verses 42 and 43 state—

गतिश्च सर्वभूतानां प्रजनश्चापि भारत ।

व्याप्ते मे रोदसी पार्थ कान्तिश्चाभ्यधिका मम ॥ ४२ ॥

अधिभूतनिविष्टश्च तद्विष्वं चास्मि भारत ।

करुणाश्चाप्यहं पार्थ विष्णुः इति अभिसंज्ञितः ॥ ४३ ॥

- (1) He is the Person to be reached by all ;
- (2) He is the Creator of all ;
- (3) He is all-pervasive in the Sky and Earth ;
- (4) He is with very great light and splendour ;
- (5) He has entered all the five Bhoothas—
Earth, Water, Air, Fire and Sky ;
- (6) He has surpassed all these universes.

Hence He is called विष्णुः ॥

6. Srimad Acharya states in ऐतरेयभाष्य 2-2-1—

तस्मात् रमा ततो विष्णुः अनन्तगुणतोऽधिकः ।

नित्ययुक्तः स्वतन्त्रश्च न चान्यस्तादृशः क्वचित् ।

कृत पूर्वाधिकोऽन्यः स्याद्यन्मुक्ता अपि तद्वशाः ।

रमाऽपि तद्वशा नित्यं सः नान्यस्य वशे प्रभुः ॥

What a fine assimilation by our great Srimad Acharya !
The glories of Vishnu are condensed in the form of a
neat and lovely capsule to be remembered by the
devotees always.

- (1) Goddess Mahalakshmi is superior to all devatas
and Vishnu is very much superior to Her and
has infinite qualities more in infinite terms.
- (2) Vishnu is always in Mukthi ; no connection with
Prakriti at all.
- (3) He is independent, nobody else has independence.
- (4) How could it be possible for others to be above
Him ? All are under His control.
- (5) Goddess Mahalakshmi is also under His control
always.
- (6) He is not under anybody's control at all.

7. Under the same ऐतरेयभाष्य, Srimad Acharya states in 2-3-7 as—

रमया रमणं तस्मात् रमाया रतिपात्रता ।

नैवास्या रतिदातृत्वं विष्णोः न हि अन्यतो रतिः ॥

Goddess Mahalakshmi gets happiness from Him only; But He is not dependent on Her for happiness; Goddess Mahalakshmi is only the receiver but not the giver.

8. Bhagavatha Tatparya Nirnaya states under 2-9-34 as—

मुख्यतो विष्णुशक्तिर्हि मायाशब्देन भण्यते ।

उपचारतस्तु प्रकृतिः जीवश्चैव हि भण्यते ॥ इति

The sakthi of Vishnu is called by the sabda 'Maya'. For Prakriti, Jeeva, it is only by secondary sense.

9. Srimad Acharya in Bhagavatha Tatparya states under 2-2-13 from Skanda Purana as—

आनन्दरूपं दृष्ट्वाऽपि लोको भौतिकमेव तु ।

मन्यते विष्णुरूपं च अहो भ्रान्तिः बहुस्थिता ॥ इति स्कान्दे

Only asuras will think that Vishnu is having material connection, even after seeing the ananda swarupa of Him. This is due to their illusory type of knowledge.

10. Srimad Acharya quotes the authority of Brahmanda Purana under Isavasya Upanishad to start with. By meditating like this, one is sure to have the darsan of Bimba Roopa and so this is repeated here for the benefit of readers—

स्वायंभुवः स्वदौहित्रं विष्णुं यज्ञामिधं मनुः ।

ईशावास्यादिभिः मन्त्रैः तुष्टावावहितात्मना ॥

This Swayambhuva Manu praised yajna-viष्णुः by

the mantras of Isavasya etc., in order to obtain liberation for himself and others who recite the same.

11. In अथर्वणोपनिषत्—9th Mantra under which Bhashya states—

देवेभ्यः उत्तमं विष्णुं राजवद्यस्तु मन्यते ।

याजी स मानुषं याति साम्यहीनत्ववित् तमः ॥

Srimad Acharya gives glorious guidelines for us to work out for our emancipation.

- (i) Those who understand Lord Vishnu to be slightly superior to other deities, will return to the human world ;
- (ii) but those who consider him as only equal or even inferior, will suffer deep darkness.

12. विशिष्ट चेष्टाबलशीलत्वात् विष्णुः इति अभिधा हरेः ।

प्राणं बलं षकारं च णकारं चाह हि श्रुतिः ॥

Hari is called Vishnu because He has complete and extra-ordinary activities and strength in Him which none can visualise at all. The letters 'ष' and 'ण' are indicative of them.

13. In कृष्णामृतमहार्णवः, Srimad Acharya says in the 8th Verse—

नास्ति श्रेयस्तमं नृणां विष्णोराराधनात् मुने ।

युगेऽस्मिस्तामसे लोके सततं पूज्यते नृभिः ॥ ८ ॥

In this age of Kali, when tamasic nature is predominant, the discerning always worship only *VISHNU*, for there is no other way to mitigate the evil influence except thro' *singing the glories of Lord Vishnu*.

[As a matter of fact these humble books are published only with this noble intention to mitigate the tamasic nature of this Kali Yuga to the satwic souls.]

14. The chanting or utterance of the names of Paramatma should be done with devotion, but not in any other way. Naradeeya Purana concludes in a spectacular manner with the imbedded idea, which should be remembered when we come across the verses convey to this and they should be understood in view of the guidelines given here—

सर्वथा अघहरं विष्णोर्नाम तद्भक्तिपूर्वकम् ।

अभक्त्योदाहृतं नैव फलदातु भविष्यति ॥

Uttering the name of Vishnu always with devotion will clear off all the sins. *Without devotion mere uttering the names is of no use.*

15. Brahma Vaivarta states—

बुद्धिनिर्णीततत्त्वानां एका विष्णुपरायणा ।

बहुशाखाः हि अनन्ताश्च बुद्धयोऽव्ययसायिनाम् ॥

The belief of those whose conviction is settled is one-pointed, namely sheltering in *Vishnu*. The beliefs of unbelievers are many—branches and endless.

16. Under the aphorism ओं तत्तु समन्वयात् ओं 1-1-4 in Anuvyakhyana we find the Verse as—

ते एव अन्वयनामानः ते सम्यक् प्रविचारिते ।

मुख्यार्थो भगवान् विष्णुः सर्वशास्त्रस्य नापरः ॥

ते एव=उपक्रमादयः एव, अन्वयनामानः=शक्तितात्पर्यं गोचरेण संबध्यन्ते, तथा, ते=उपक्रमादिभिः सम्यक् प्रविचारिते, सर्वशास्त्रस्य मुख्यार्थः भगवान् श्री विष्णुः न अपरः ॥

By examining thro' the upakrama and other reasons, if the investigation is done of the Sastras, then it can be found, that in all Sastras, Bhagavan Sri Vishnu is the main theme and object.

17. Under Gita 7-3; Srimad Acharya has cited from सत्त्व as under (Gita Tatparya Nirnaya)—

सर्वे मुक्ताः हरौ भक्ताः तेषु ब्रह्मैव मुख्यतः ।

विष्णोः परमभक्तः तु तस्मात् जीवघनो मतः ॥ इति सत्त्वत्वे ॥

All the released souls are devoted to Hari. In them, Chaturmukha Brahma is the most important soul. He is the Supreme and important devotee of Vishnu. Therefore He is the Jeevottama.

18. Under Gita 7-4, Srimad Acharya in his Tatparya Nirnaya states—

पिता विष्णुः स जगतः माता श्रीः या त्वचेतना ।

उपादानं तु जगतः सैव विष्णुबलेरिता ॥ इति ॥

19. Under the famous Verse 7-7, Srimad Acharya quotes a fairly lengthy authority in his Tatparya to bring home the vast glory of Sri Vishnu which in extract is given below—

अनन्याधीनरूपत्वात् असमाधिकसौख्यतः ।

तत्तन्त्रत्वाच्च सर्वस्य विष्णुः परतमो मतः ॥

Vishnu is not under the dependency of anyone ;

Vishnu has no equal to Him;

Vishnu has admitted no one superior to Him ;

Vishnu is having all under His control and He is dependent only on Him. Hence He is called

‘परतमः’ इति ।

20. अतः विष्णुं परतमं यो वेत्ति सः विमुच्यते ।

Hence whoever understands Vishnu as 'परतमः' will be got rid of this Samsara.

विष्णोः आधिक्य संवित्तिः सर्वस्मात् ज्ञानं उच्यते ।

The sabda 'ज्ञानं' means to know that Vishnu dominates and is supreme in all places.

एतच्च तारतम्येन वर्तते केशवादिषु ।

मुख्यविज्ञान्यतो **विष्णुः** किञ्चित् विज्ञानिनः अपरे ॥

21. Under Gita 7-13, in his Bhashya, Srimad Acharya quotes from Vyasayoga authority as—

गौणान् ब्रह्मादिदेहादीन् दृष्ट्वा **विष्णोः** अपि ईदृशः ।

देहादिरिति मन्वानो मोहितोऽज्ञो जनो भृशम् ॥ इति ॥

Only ignorant persons seeing the bodies and senses of Chaturmukha Brahma and others constituted by the three gunas, look upon the body of the Lord also to be similar. They are under delusion only. The body of Sri Vishnu is unique, distinct, extra-ordinary, marvellous, spectacular, incomparable and has no connection at all with prakriti at any point of time. He is always अप्राकृत यौवन सौन्दर्य मूर्तिः ॥

22. Under 7-14 again in Gita Bhashya, Srimad Acharya quotes from व्यासयोग as—

अनन्त ब्रह्मरुद्रादेः नास्याः शक्तिः कलाऽपि हि ।

तेषां दुरत्ययाऽप्येषा विना **विष्णुप्रसादतः** ॥ इति व्यासयोगे ॥

The power of Goddess Mahalakshmi is so vast that even infinite Chaturmukha Brahmas, Rudras and Indras are not equal to a shade of Hers. Even for them, she is insurmountable without His—Vishnu's Grace.

23. In Bhagavatham 1-11-19 ब्राह्मणा ऊचुः Brahmins told King Yudhisthira as under on the birth of King Parikshit—

प्रार्थं प्रजाविता साक्षादिक्ष्वाकुरिव मानवः ।

ब्रह्मण्यः सत्यसन्धश्च रामो दाशरथिर्यथा ॥ १९ ॥

He was told to be like King Ikshwaku in the Manu Dynasty and he would be devoted to the world and the Brahmins like Sri Ramachandra.

Srimad Acharya states in Tatparya as—

रामो दाशरथिः यथा अधिकदृष्टान्तः ॥

The example of Sri Ramachandra given here is an excess example.

Then Srimad Acharya quotes from Brahma Purana authority—

ऊर्णनाभ्यादिको विष्णोः विष्णुः विष्णोः तथैव च ।

विष्णुः जीवस्य दृष्टान्ता ऊनसाम्याधिकाः क्रमात् ॥ इति

Like this, the example given to Vishnu in the case of comparing with spider is a lower example only just to understand the position as per level.

24. In Bhagavatha Tatparya 2-2-25, Srimad Acharya quotes from Bhagavatha Tantra as—

अण्डकोशो विराट् प्रोक्तो विशेषेण प्रकाशनात् ।

वैराजः तद्गतो विष्णुः अथवा सर्वतो वरः ॥ इति भागवततन्त्रे ॥

Vishnu created this Brahmanda in golden form and then Chaturmukha Brahma. That Vishnu is Supreme among all. He then stayed there to protect the universe.

25. सर्वशास्त्राणां विष्णुरेव मुख्य विषयः ॥

Vishnu alone is the important vishaya in all Sastras. Chandogya Upanishad Bhashya states—

विष्णुः उक्तः सर्ववेदैः मन्त्रेषु तु विशेषतः ।

॥ श्रीः ॥

६७२. वीरः—ओं वीराय नमः ओं ॥

1. विशिष्टेण इच्छानुरूपं सुखं यस्य सः वीरः ॥

Vishnu is called 'वीरः' because He has happiness as per His desire, which nobody else has.

2. The authority for this is found in Aitareya Bhashya—
इच्छानुरूपं तु सुखं ईरेत्यनेन प्रकीर्तितम् इति ॥

3 वीरः=समर्थः ॥

Vishnu is called 'वीरः' because He is most capable.

4. गत्यादिमत्वात् वीरः ॥

Vishnu is called 'वीरः' because He is the final goal and destiny.

5. In Aditya Purana, the devoted Deva Sharma of Sri Vayu Bhagavan states in 4-24 as—

नमो भवाय भावाय धीराय परमेष्ठिने ।

वीराय वीरवपुषे ऋषये परमात्मने ॥ २४ ॥

॥ श्रीः ॥

६७३. अनन्तः—ओं अनन्ताय नमः ओं ॥

1. अनन्तः=न विद्यते अन्तः नाशः यस्य सः ॥

Vishnu is called 'Anantha' because He has no destruction at all of any type.

2. Under the Sutra ओं अभिध्योपदेशाच्च ओं 1-4-25,

Srimad Acharya states in his Bhashya—

महामायेत्यविद्येति नियतिर्मोहिनीति च ।

प्रकृतिर्वासनेत्येवं तवेच्छाऽनन्त कथ्यते ॥

So the Desire of अनन्तः is called 'महामाया', अविद्या, नियति, मोहिनी, प्रकृति, वासना । The Desire of Vishnu is identical with Vishnu. It is called as 'अविद्या' ।

3. Dwadasha Stotra 1-12—

सन्ततं चिन्तयेऽनन्तं अन्तकाले विशेषतः ।

नैवोदापुर्गुणन्तोतं यदुणानामजादयः ॥ १२ ॥

Chaturmukha Brahma and other great Gods have not come to an end by enjoying the glorious attributes of Lord Anantha. I am meditating on such great Anantha always ; that too during the end of life in a special way.

नास्ति अन्तः गुणानां यस्य इति अनन्तः ॥

Vishnu is called 'अनन्तः' because there is no end for His auspicious and virtuous qualities at all. It is ever without an end.

4. Under 'Bhavishyat Purana' it is stated—

गन्धर्वाप्सरसः सिद्धाः किन्नरोरगचारणाः ।

नान्तं गुणानां जानन्ति तेन अनन्तोयमुच्यते ॥

All Gandharvas, Apsaras, Siddhas, Kinnaras, Urugas, Charanas are all not able to locate the end of His qualities. Hence Vishnu is called 'Anantha'.

5. "अनन्तसंसार महासमुद्रे मग्नं सम्यक् उद्धर वासुदेव"—
भविष्यत्पुराणे ॥

Bhavishyat Purana states Oh! Anantha, we are immersed in the great ocean of samsara; kindly restore us and save us; You are the person responsible for Creation, Protection etc., of all.

6. Srimad Acharya in his Sutra Bhashya quotes an authority under ओं नानुमानमतच्छब्दात् ओं 1-3-3, which runs thus—

सोऽन्तकः स रुद्रः सः प्राणभृत् सः प्राणनायकः स ईशो यो हरिः
यः अनन्तः यः विष्णुः यः परः परोवरीयान् इत्यादिना प्राणग्रन्थि-
रुद्रत्वादेः विष्णोरेव उक्तत्वात् ॥

In that, 'अनन्तः' is Vishnu is established—

त्रिविध परिच्छेदशून्यत्वात् विष्णुरेव, न तु शेषः इति ॥

which means देशतः, कालतः, गुणतः three classifications or boundaries cannot be made to Him. Hence He is अनन्तः; but He is not Sesha referred to here. Therefore Vishnu is called 'अनन्तः' ।

7. When we hear the sabda अनन्तः, immediately we should remember the Sutra—ओं अतोऽनन्तेन तथा हि लिङ्गम् ओं 3-2-27 in the glorious Bhakthipada. The point which came under issue was that there are numerous Srutis to say that Vishnu is never visible; but at the same time equally there are Srutis to support that Sri Vishnu is visible also. Then the question would be to reconcile them, since both are equal authorities. Sri Badarayana, the great infinite God, then brings this marvellous Sutra as—ओं अतोऽनन्तेन तथा हि लिङ्गम् ओं ॥ which means that revelation is possible through the Grace of the Lord of boundless powers for Scripture also conveys an indication to that effect.

अतः=अव्यक्तत्वे (not visible) प्रत्यक्षत्वे च (being visible)
प्रमाण सद्भावेन, तदन्यथाऽनुपपत्त्या ।

अनन्तेन — अपरिच्छिनेन ब्रह्मणा — विष्णुना तत्प्रसादेन
अव्यक्तस्य आपरोक्ष्यं भवति इति ज्ञायते ॥

Due to the infinite, incomprehensible, unimaginable, limitless, beyond boundaries, powers of विष्णु who is called 'अनन्तः' this phenomenon of seeing Him by the devotee is possible. We should remember that विष्णु is अनन्त and do meditation on this aspect, by remembering this spectacular Sutra, to attain release from this worthless samsara, for ever.

8. In Bhagavatham, we find in 1-18-19 as—

कुतः पुनः गृणतो नाम तस्य महत्तमैकान्तपरायणस्य ।

योऽनन्तशक्तिः भगवान् अनन्तो महद्गुणत्वाद्यमनन्तमाहुः ॥ १९ ॥

Here the attributes, power, strength of Paramatma are described. Everything is infinite in Him. Srimad Acharya in Tatparya states—

अनन्तः देशतः कालतश्च ॥

Vishnu is infinite in point of space and time, from the point of attributes as already mentioned in Bhagavatham itself.

Hence Vishnu is अनन्त which means He is infinite vis-a-vis (i) attributes (ii) space and (iii) time.

9. In Aditya Purana, devotee Deva Sharma praises Lord Srinivasa as under in 3-56—

अनन्तशक्तीशमनन्तविक्रमं

अनन्तदेहे च शयानमीश्वरम् ।

अनन्तसौभाग्यमनन्तनेत्रकं

अनन्तपादादिमनन्तसौख्यदम् ॥ ३६ ॥

Vishnu is called अनन्त since everything is infinite in Him.

- (i) Infinite power in Him.
- (ii) Infinite strength and valour in Him.
- (iii) Infinite bodies He sleeps or He sleeps and makes His bed God Anantha—Sri Sesha.
- (iv) He is the bestower of infinite fortunes.
- (v) He has infinite eyes.
- (vi) He has infinite feet.
- (vii) He brings infinite safety and protection to all.

Hence He is called 'Infinite'—अनन्तः ॥

10. Srimad Acharya, under Gita Bhashya, Verse 10-40—

नान्तः अस्ति मम दिव्यानां विभूतीनां

states from Moksha Dharma as—

“विश्वरूप अनन्तगते अनन्तभाग अनन्तगते अनन्तः” इत्यादि हि मोक्षधर्मे ॥

O Lord ! the world is Thy likeness (Pratima). You are the goal of countless selves. Countless are Your parts (avatars). You are present in countless things and beings and are unlimited by time and space.

Hence Vishnu is called अनन्तः ।

11. Srimad Acharya states in his गीता भाष्यम् under 11-12 as from Rig Veda—

“अनन्तशक्तिः परमः अनन्तवीर्यः सः

अनन्त तेजाश्च ततः ततोऽपि ॥” इति

“The powers, valour and effulgence of the Supreme Being are all of them unlimited. Its radiance is far beyond that of any boundary.

Hence Vishnu is called ‘अनन्तः’ ।

12. Gita in 11th अध्यायः Verse 37 states—

कस्माच्च ते न नमेरन्महात्मन्
गरीयसे ब्रह्मणोऽप्यादिकर्त्रे ।

अनन्त देवेश जगन्निवास

त्वमक्षरं सदसत्तत्परं यत् ॥ ३७ ॥

Lord Krishna ! You are superior to Chaturmukha Brahma and others. How is it possible that you will be left off from being prostrated ?

You are having no limit/boundary at all.

You are infinite—‘अनन्तः’ ।

Hence Vishnu is called अनन्तः ।

॥ श्रीः ॥

६७४. धनंजयः—ओं धनंजयाय नमः ओं ॥

1. धनं जयति इति धनंजयः ॥

Vishnu is called धनंजयः because He won all the wealth.

Gita states in 10-37—

वृष्णीनां वासुदेवोऽस्मि पाण्डवानां धनंजयः ।

मुनीनामप्यहं व्यासः कवीनामुशना कविः ॥ ३७ ॥

For that Rajasuya Yaga, lot of wealth was won or acquired by Arjuna. This was possible by him, due to the vibhuthi of Lord Krishna in Arjuna.

2. In the Avatar of Krishna, Lord Vishnu as Sri Krishna, fought with the demon Jarasandha, about 18 times and won, each time. He won and amassed lot of wealth.
3. In Mahabharatha, under विराटपर्व, Sri Krishna Himself explains the reason for His name 'धनंजयः' as under—
 सर्वान् जनपदान् जित्वा वित्तं आदाय केवलम् ।
 मध्ये धनस्य तिष्ठामि तेनाहुः मां धनंजयम् ॥ इति
 “Winning all the Kings and bringing wealth from them and standing in the middle of such acquisition, hence I am known as Dhananjaya”.

Hence Vishnu is called धनंजयः ।

॥ श्रीः ॥

६७५. ब्रह्मण्यः—ओं ब्रह्मण्याय नमः ओं ॥

1. ब्राह्मणप्रियत्वाद् ब्रह्मण्यः ॥

Vishnu is called 'ब्रह्मण्यः' because He is dear to Brahmins who do adhyayana of the Vedas.

2. वेदप्रियत्वात् ब्रह्मण्यः ॥

Vishnu is called 'ब्रह्मण्यः' because He is dear to the Vedas who speak only of Him.

3. चतुर्मुखब्रह्मप्रियत्वात् ब्रह्मण्यः ॥

Vishnu is called ब्रह्मण्यः because He is dear to Chaturmukha Brahma, His son.

4. श्रीप्रियत्वात् ब्रह्मण्यः ॥

Vishnu is called ब्रह्मण्यः because He is very dear to Mahalakshmi, who is also denoted by the sabda 'ब्रह्म' ।

5. Aditya Purana 2-77 states—

सर्वशक्तोऽज्ञेयचर्यो व्यक्तोऽव्यक्तः सनातनः ।

शेषोऽशेषश्च निर्लिप्तो ब्रह्मण्यः शाश्वतः शुभः ॥ ७७ ॥

Lord Venkatesha, Sri Vishnu is praised, extolled by the great devotee of Sri Vayudeva, by Devasharma like this as above.

6. Srimad Bhagavatham 1-13-34 states—

भगवानपि गोविन्दो ब्रह्मण्यो भक्तवत्सलः ।

कच्चित्पुरे सुधर्मायां सुखमास्ते सुहृद्भूतः ॥ ३४ ॥

These are the words of Yudhishtira towards his younger brother Arjuna—

“Lord Krishna-Govinda Who is a friend of Brahmins and full of affection for His devotees, is happy in His famous council-chamber Sudharma, as His own capital, in the middle of His kith and kin.

Srimad Acharya in his Tatparya, states—

अत्युत्तमानां कुशलप्रश्नो लोकसुखेच्छया ।

नित्यदाऽऽप्तसुखत्वाच्च न तेषां युज्यते क्वचित् ॥ इति नारदीये ॥

Enquiry about great Supreme personalities, is only for the happiness of the world. By such enquiries, the questioner will be happy.

Hence ब्रह्मण्यः is Lord Krishna, Who is Vishnu Himself.

॥ श्रीः ॥

६७६. ब्रह्मकृद्ब्रह्मा—

ओं ब्रह्मकृद्ब्रह्मणे नमः ओं ॥

1. ब्रह्म वेदाः तपस्तत्त्वमित्युक्तेः ब्रह्म आलोचनात्मकं तपः करोतीति ब्रह्मकृत् ॥

Brahma does the tapas by way of thinking;
ब्रह्म - ब्रह्मयति = He makes the bhakthas big.

2. Brahma-krit-Brahma. He who controls Brahma the Creator of big things.

महदादितमः कार्यं ब्रह्मेति ह्यभिधीयते ।

तस्य कर्ता स्वयं ब्रह्मा नियाम्यो यस्य सर्वदा ॥

सतु स्यात् ब्रह्मकृद्ब्रह्मा ॥

Mahat, Ahankara and other things are the effects of prakrithi are also big. This is because they expand themselves as big things in the world.

॥ श्रीः ॥

६७७. ब्रह्म—ओं ब्रह्मणे नमः ओं ॥

1. बृहन्तो हि अस्मिन् गुणाः ॥

Full of all auspicious qualities in Him and so Vishnu is called 'Brahma'.

2. ब्रह्मा ब्रह्मयति=वर्धयति भक्तान् इति ॥

Vishnu is called 'ब्रह्म' because He blesses the devotees to grow in all respects.

The Sruti says—

बृहि वृद्धौ ब्रह्म पूर्णं पूरकं च ।

अथ कस्मात् उच्यते परं ब्रह्म बृंहयति च ॥ इति श्रुतेः ।

3. Under the first Sutra ओं अथातो ब्रह्मजिज्ञासा ओं, Srimad Acharya states in Bhashya—

‘ब्रह्म’ शब्दश्च विष्णावेव ॥

which means that the sabda 'Brahma' denotes Vishnu only. Sri Jayatirtha in his Tattvaparakashika further clarifies as “ब्रह्म शब्दश्च विष्णावेव मुख्यः”—which means in the important sense, the sabda Brahma denotes

Vishnu only, in a lesser sense it denotes Mahalakshmi, Chaturmukha Brahma, Vedas and Jeeva also.

Hence Vishnu is called 'ब्रह्म'।

4. Srimad Acharya states in the second Sutra gloriously as 'ब्रह्मणः लक्षणं आह'—that is, the definition of Brahma is given under the Sutra ओं जन्माद्यस्य यतः ओं। There it is proved that Sri Hari is having the eight qualities of Creation, Protection etc. So Sri Hari (Vishnu) is Brahma.

5. Under the Daivi Mimamsa Sastra, the last Sutras composed by Sri Vedavyasa are—

“स विष्णुः आह हि, तं ब्रह्मेति आचक्षते”।

which means He is called or spoken as 'Vishnu' Who is called as 'Brahma'.

So Vishnu is 'Brahma' in the highest sense.

6. Srimad Acharya spectacularly asks in the Bhashya, under the Sutra ओं सर्वत्र प्रसिद्धोपदेशात् ओं as [1-2-1]—

“वासुदेवात् परः कोनु ब्रह्मशब्दोदितो भवेत्।

स हि सर्वगुणैः पूर्णः तदन्ये तु उपचारतः ॥”

इति तस्मिन्नेव प्रसिद्ध ब्रह्मशब्दोपदेशात् ॥

Who else other than Sri Vasudeva is fit or eligible to be called 'Brahma'? He is alone complete by all auspicious attributes both in quality and quantity. If Brahma is applied to others, it is only in a secondary sense and in a lesser important manner.

7. Under the Sutra ओं ब्रह्मदृष्टिः उत्कर्षात् ओं 4-1-5 it is splendidly stated that Sri Vishnu is denoted by Brahmasabda.

Srimad Acharya has cited a lovely and marvellous authority Brahma Tarka, to bring home that Vishnu is 'Brahma'.

“ब्रह्मदृष्ट्या सदोपास्यो विष्णुः सर्वैरपि ध्रुवम् ।

महत्त्ववाची शब्दोऽयं महत्त्व ज्ञानमेव हि ॥

सर्वतः प्रीतिजनकमतस्तत्सर्वथा भवेत् ।

आत्मेत्येव यदोपासा तदा ब्रह्मत्वसंयुता ।

कार्यैव सर्वथा विष्णोः ब्रह्मत्वं न परित्यजेत् ॥ ” इति ।

By all, certainly, Vishnu is to be contemplated as Brahman. [With the idea that He is perfect.] His knowledge and meditation consists in knowing and thinking Him to be great and of all things, only such knowledge and meditation would highly please the Lord. Hence that should by all means be secured.

Whenever 'Atman' is contemplated as the 'Lord' the attribute Brahman, (the perfect) should be added to Atman and on no account the attribute of perfectness should be omitted in the contemplation of *Vishnu*.

Hence Vishnu is Brahma.

8. Under the Sutra ओं आदित्यादिमतयश्चांग उपपत्तेः ओं 4-1-6 Srimad Acharya gives a glorious authority which when meditated upon, will take the devotee directly to the path and entrance of Moksha. That glorious citation is—

आधिव्याधि निमित्तेन विक्षिप्तमनसोऽपि तु ।

गुणानां स्मरणाशक्तौ विष्णोः ब्रह्मत्वमेव तु ॥

“Even in the case of a person whose mind is distracted owing to any grief or ill health and who is consequently unable to contemplate the qualities of Brahman,

the contemplation of Vishnu as Brahman (the Perfect) should at least be always remembered (practised).

स्मर्तव्यं सततं तत्तु न कदाचित् परित्यजेत् ।

अत्र सर्वगुणानां च यतः अन्तर्भावः इष्यते ॥

Never it is to be given up for in the attribute of perfectness all other qualities are admitted to be comprehended.

9. Under Bhagavatha Tatparya, Srimad Acharya states while explaining the sabda वास्तवं as नित्यनिरस्तदोष-पूर्णगुणं इति । Then an authority called नित्यसंहिता is quoted.

निरस्ताखिलदोषं यदानन्दादि महागुणम् ।

सर्वदा परमं ब्रह्म तस्मात् वास्तवमीयते ॥ इति ॥

Brahma as defined here while explaining the sabda वास्तवं is to be meditated upon always. This covers the I and II Adhyayas of Brahmasutras.

10. It is said in सत्त्वरत्नमाला—a glorious work as—

अनन्तवेदानां परममुख्यविषयः ब्रह्माख्य विष्णुरेव ।

ब्रह्मशब्दः विष्णावेव मुख्य इति हि सूत्रम् ॥

In the infinite Vedas, the most important subject matter is Vishnu only Who is known by the sabda 'Brahma'. This Brahma sabda is only Vishnu in the most sense is established by the Sutra ओं अथातो ब्रह्मजिज्ञासा ओं 1-1-1.

11. Under the Sutra ओं असम्भवस्तु सतोऽनुपपत्तेः ओं 2-3-9, it is stated in the Bhashya—

“ तद्वा एतत् ब्रह्माहुः बृहति बृंहयति च इति । ”

which means Vishnu is called Brahma because He takes infinite avatars and has infinite roopas. He also

makes the Jeevas great, which means bestows Moksha to satwic souls.

Hence Vishnu is called Brahma.

12. Under Taittireeya Upanishad 14th Mantra, Srimad Acharya states in his Bhashya—

बृहत्त्वात् ब्रह्म वेदानां समुदायेऽखिले स्थितः ।

तत्संबन्धात् वेदराशिः ब्रह्मशब्देन कीर्तितः ॥

Vishnu is full with auspicious qualities. In all Vedas' groups, He only stands in the front as the First and Fit person. Because of His association, Vedas are called by the sabda 'ब्रह्म' ।

13. One important Verse in Chandrika under Anandamayadhikaranam will do to establish that Brahma is Vishnu.

प्रवृत्तिहेतु पौष्कल्यात् भाष्यकृद्भिः उदाहृतैः :

श्रुतिस्मृति शतैश्चापि ब्रह्मशब्दो हि विष्णुगः ॥

14. Sri Vadirajaswami concludes in भेदसौरभम् Verse 260, that Brahma is Vishnu only and He has infinite auspicious qualities. Each attribute is only governing Him in the prime, main and important meaning and nothing connected to Him is secondary. His attributes are real and hundred percent truth. A glorious Verse runs thus—

अतः अनन्तगुणं ब्रह्मेत्येव सूत्रकृतो मतम् ।

मुक्त्यर्थं कथिता धर्मा मिथ्येत्यपि न शोभते ॥ २६० ॥

15. In Gita Tatparya, Srimad Acharya states under 84, from the authority of Tattwa Viveka, that Brahma is Vishnu—

प्राणिनां देहगो विष्णुः अधियज्ञ इतीरितः ।

स एव व्याप्तरूपेण 'ब्रह्म' इति परिकीर्त्यते ॥

Vishnu residing in the bodies of Jeevas is called 'अधियज्ञः' । The same Vishnu is called 'Brahma' Who is pervading in all space.

॥ श्रीः ॥

६७८. ब्रह्मविवर्धनः—ओं ब्रह्मविवर्धनाय नमः ओं ॥

1. ब्रह्म=वेद=तं वर्धयति व्याप्तरूपेण इति ब्रह्मविवर्धनः ॥

Vishnu is called 'ब्रह्मविवर्धनः' because in the avatar of Sri Vedavyasa, He made Vedas to grow by classification and arrangement of them. He also composed the greatest 'पर विद्या'—Brahmasutras which saved/protected/retained/established the authority of the Vedas.

2. स्वस्वरूपं वेत्तीति=ब्रह्म विवर्धनः ॥ तदात्मानमेवावेदिति श्रुतेः ॥

Vishnu is called ब्रह्मविवर्धनः because He knows His swaroota fully, but none else.

॥ श्रीः ॥

६७९. ब्रह्मविद्—ओं ब्रह्मविदे नमः ओं ॥

1. ब्रह्मविद् वेदज्ञः ॥

Vishnu is called ब्रह्मविद् because He knows all Vedas and all the meanings of the Vedas.

Gita states in 15-15—

वेदान्तकृत् ब्रह्मविदेव चाहम् ।

Vishnu is the All-knower of all meanings of all the infinite Vedas.

2. रमां विन्दते इति=ब्रह्मविद् ॥

Vishnu is called 'ब्रह्मविद्' because He keeps Goddess Mahalakshmi happy. That रमा is referred and denoted as 'ब्रह्म'। In Gita—

मम योनिर्महद् ब्रह्म तस्मिन् गर्भं दधाम्यहम् ।

इत्यत्र रमायां ब्रह्मशब्द प्रयोगात् ॥

3. Srimad Bhagavatham states in 2-2-28—

तद्विश्वतामि त्वभिपद्य विष्णोः

अणीयसा विरजेनात्मनैकम् ।

नमस्कृतं ब्रह्मविदां उपैति

कल्यायुषो यद्विबुधा रमन्ते ॥ २८ ॥

Under this Verse Srimad Acharya, the great, quotes from Brahmanda Purana as—

अशेषजगदाधारः शिशुमारो हरिः परः ।

सर्वे ब्रह्मविदो नत्वा तं यान्ति परमं पदम् ॥ इति ब्रह्माण्डे ।

All worlds supporting, Shimshumara, Sri Hari, is being prostrated and all reach supreme position. He is called ब्रह्मविद् because He knows all the Vedas, because He knows Goddess Mahalakshmi well, because He knows Chaturmukha Brahmas and all Jeevas fully well. Since Brahma sabda denotes—

(1) Jeeva (2) Chaturmukha Brahma

(3) Lakshmi (4) Vedas

‘बृहजाति जीव कमलासन शब्दराशिषु’ इति ।

this Brahma sabda denotes ‘Vishnu’ primarily has to be denoted

॥ श्रीः ॥

६८०. ब्राह्मणः—ओं ब्राह्मणाय नमः ओं ॥

1. ब्राह्मणाः प्रियाः अस्य इति ब्राह्मणः ॥

Vishnu is called ‘Brahmana’ because He is very dear and close to Brahmins.

2. वेदैः ब्रह्मणा अव्यत्वात् ब्राह्मणः ॥

Vishnu is called 'Brahmana' because He is knowable by Vedas only.

Then it should be as 'ब्रह्ममाणः' but it has come as ब्राह्मणः because in the case of being known by Vedas, Paramatma is of very great importance than Jeeva. This is indicated by this ब्राह्मण शब्दः ॥

3. The बृहदारण्यकोपनिषत् states in the मन्त्रः 6-4-32 as under—

तदेतत्तद्वाभ्युक्तं एषः नित्यः महिमा ब्राह्मणस्य न वर्धते ॥ कर्मणा नो
कनीयान्, तस्यैव स्यात् ॥

The glory of the Supreme God Brahman is eternal. It does not increase by the good deeds nor decreases by the bad deeds.

In that the Bhashya of Srimad Acharya and Khandartha of Mantralaya Mahaprabhu state :

ब्रह्मणा वेदेन आप्यते गम्यते इति ब्राह्मणः विष्णुः ॥

By the Vedas, He is reached and so He is called 'Brahmana' Who is Vishnu.

4. The Sutra ओं पत्यादि शब्देभ्यः ओं 1-3-43 this 14th Adhikarana is called ब्राह्मणाधिकरणम् ॥ In this adhikarana, the question arose regarding ब्राह्मण शब्दः only. It was contended that ब्राह्मण शब्दः cannot indicate Him —Vishnu because—

(i) it denotes Chaturmukha Brahma only.

(ii) since in many places in that बृहदारण्यकोपनिषत् we find महान्—that is the presiding deity of Mahat Tattwa.

(iii) the sabda अजः-आत् जायते—born out of Vishnu.

Even though the sabdas महान्, अजः may denote Vishnu, still He cannot be taken here because the word ब्राह्मणः here cannot denote Him, since He has surpassed and superceded all the four varnas.

Sri Badarayana states here that the sabda 'ब्राह्मण' denotes Vishnu only since ओं पत्यादि शब्देभ्यः ओं which means the sabdas पति आदि sabdas are there, namely ईशान and other sabdas are there. He is the master and leader of all amukthas and mukthas. This may not fully fit in for Chaturmukha Brahma. Further here the sabda 'ब्राह्मण' does not refer to the first varna at all. ब्रह्मणा वेदेन अण्यते = known in an important way. Hence that sabda ब्राह्मण denotes विष्णुः only.

सर्वस्य अधिपतिः सर्वस्य ईशानः स वा एषः नेती नेती इत्यादि
शब्देभ्यः नित्यमहिमा विष्णुरेव ॥

says Bhashya of Srīmad Acharya.

Hence Vishnu is called 'ब्राह्मणः' ।

5. Srīmad Acharya in Gita Bhashya under the Sloka 2-46—

यावानर्थं उदपाने सर्वतः संप्लुतोदके ।

तावान् सर्वेषु देवेषु ब्राह्मणस्य विजानतः ॥ ४६ ॥

ब्रह्म अणतीति ब्राह्मणः अपरोक्षज्ञानी ॥

is the derivation given—It does not come here to eliminate क्षत्रियाः—प्रमेयदीपिका states—

ब्राह्मणस्य इति न क्षत्रियादि व्यावृत्तिः शङ्क्येति भावेन आह ॥

Hence ब्राह्मणः does not denote वर्णः here also. Srīmad Acharya is too great in all respects in giving a fair, reasonable, noble, authentic, interpretation.

॥ श्रीः ॥

६८१. ब्रह्मी—ओं ब्रह्मिणे नमः ओं ॥

1. ब्रह्माणि=जीवाः अस्य सन्तीति ब्रह्मी ॥

Vishnu is called as 'Brahmee' because all the Jeevas are under His control and command.

2. मानमेयस्वरूपत्वात् स्वयं ब्रह्मीति शब्दते ॥

All these things in the form of Prameya and Pramana known as Brahma, are His possessions.

Brahmana is the Veda—the means of knowledge. Prameya is the object of knowledge.

सर्वमेतत् प्रमाण प्रमेय रूपं ब्रह्म स्वम् इति ब्रह्मी ॥

॥ श्रीः ॥

६८२. ब्रह्मज्ञः—ओं ब्रह्मज्ञाय नमः ओं ॥

1. ब्रह्म परिपूर्णं स्वात्मानमपरं वा लक्ष्म्यादिकं साकल्येन जानाति इति ब्रह्मज्ञः ॥

Vishnu is called 'ब्रह्मज्ञः' because He knows Him completely and also Lakshmi and others fully.

2. ब्रह्मज्ञो ब्रह्मा चतुर्मुखो ज्ञो ज्ञाता यस्य असौ ब्रह्मज्ञः ॥

Vishnu is called ब्रह्मज्ञः because He knows Chaturmukha Brahma fully well.

3. ब्रह्म=तपस्, तत् जानाति इति ब्रह्मज्ञः ॥

Vishnu is called ब्रह्मज्ञः because He knows all Tapas completely.

4. ब्रह्म=वेदः तत् जानाति इति ब्रह्मज्ञः ॥

Vishnu is called ब्रह्मज्ञः because He knows all Vedas completely.

वेदान् अर्थपर्यन्तं साक्षात् करोति इति ब्रह्मज्ञः ॥

Sri Vishnu cognises directly all the Vedas and their meanings as well and so He is called as 'Brahma-jnah'.

यो वेदान् अर्थतो वेत्ति सोऽयं ब्रह्मज्ञः ईरितः ॥

5. सर्वस्य चाहं हृदि सन्निविष्टो

मत्तः स्मृतिज्ञानमपोहनं च ।

वेदैश्च सर्वैरहमेव वेद्यो

वेदान्तकृत् वेदविदेव चाहम् ॥ १५ ॥

च अहं सर्वस्य हृदि संनिविष्टः ।

Sri Krishna, I am in the hearts of all.

मत्तः संस्मृतिः ज्ञानं अपोहनं च भवति ।

For ME only, remembrance, illusion, all take place.

अहं एव सर्वैः वेदैः च वेद्यः ।

I am only the eligible person to be known by all Vedas in the most predominant sense.

वेदान्तकृत्=I only in the Roopa of Sri Vedavyasa did Brahmasutras which determine the meanings of Vedas.

वेदवित् च अहं एव=I have only under the proper and correct meanings of all Vedas and so Sri Vishnu is Brahma-jnah.

॥ श्रीः ॥

६८३. ब्राह्मणप्रियः—ओं ब्राह्मणप्रियाय नमः ओं ॥

1. ब्राह्मणप्रियो ब्रह्माणतीति ब्राह्मणो ज्ञानी स एव प्रियो यस्य सः
ब्राह्मणप्रियः ॥

Vishnu is called ब्राह्मणप्रियः because He is very dear and near to knowledge lot-ज्ञानिगलु ।

2. गीता states clearly in 7-17—

तेषां ज्ञानी नित्ययुक्तः एकभक्तिर्विशिष्यते ।

प्रियो हि ज्ञानिनोऽत्यर्थं अहं स च मम प्रियः ॥ १७ ॥

Krishna states that He is very dear and near to jnani. It is reciprocal. ज्ञानी is very dear to the Lord and the Lord is near and dear to the ज्ञानि ।

3. In बृहदारण्यकोपनिषत् भाष्य, it is said—

प्रथमे ब्राह्मणो मुक्तो द्वितीयो योग्य उच्यते ॥ इति ॥

ब्राह्मणा=मुक्ताः तेषां प्रियत्वात् ब्राह्मणप्रियः ॥ ५-५-१ ॥

Vishnu is called ब्राह्मणप्रियः since He is very much liked by Mukthas who have reached His lotus feet.

3. Vishnu is dear to Brahmins. Lord Krishna states in Srimad Bhagavatham 10-64-42—

यथाहं प्रणमे विप्राननुकालं समाहितः ।

तथा नमत यूयं च योऽन्यथा मे स दण्डभाक् ॥ ४२ ॥

Krishna says to His children that they will be perished if they do not worship Brahmins just as He does every day at the proper time.

4. Gita states in 9-33—

किं पुनः ब्राह्मणाः पुण्याः भक्ताः राजर्षयस्तथा ॥

Tho' by nature persons are belonging to woman-class and Sudras, by virtues being done, they are born as Brahmins and likewise as Kshatriyas and Rishis. They become devoted to Sri Vishnu and attain uttama destiny—Moksha.

5. In Gita 2-46, Sri Krishna states—

यावानर्थं उदपाने सर्वतः सम्प्लुतोदके ।

तावान् सर्वेषु वेदेषु ब्राह्मणस्य विजानतः ॥

Here Brahmana means Aparoksha Jnani.

ब्रह्म अणतीति ब्राह्मणः अपरोक्षज्ञानी । स हि ब्रह्म गच्छति ॥

So Brahmana priya means that Sri Vishnu is very dear to aparoksha jnani.

6. The best example demonstrated by Sri Vishnu is the story connected to the poor brahmin Kuchela and Sri Vishnu was very dear to him and bestowed all wealth and finally Moksha also.

॥ श्रीः ॥

६८४. महाक्रमः—ओं महाक्रमाय नमः ओं ॥

1. महाक्रमः—अग्निमीळे इत्यादि वेदक्रमो यदीयबुद्धौ स महाक्रमः ॥

Vishnu is called महाक्रमः because He keeps in His mind the order of the Vedas regarding its letters, words and sentences in tact even in pralaya.

Srimad Acharya states in his work Vishnutattva-vinirnaya as—

वेदाक्ते नित्यविनित्वात् श्रुतयश्चाखिलैः श्रुतेः ।

आम्नायो अनन्यथापाठादीशुबुद्धि स्थिताः सदा ॥ इति

They are called as 'Vedas' because they are eternal ;

They are called as 'Srutis' because they are heard ;

They are called as 'Āmnaya' because they are not subject to any change at all. They are always in the mind of Eswara.

2. तैत्तिरीय उपनिषत् 1-1 states—शन्नो विष्णुरुक्रमः ॥ which means Vishnu had excellent strength and capacity. Vishnu, while measuring the universe in the avatar of Vamana, had glorious foot-steps.

महान्तः पादविक्षेपाः अस्येति महाक्रमः ॥

3. Mahā-kramah means He who provides steps for the elevation of others. Gita states in 7-19 as—

बहूनां जन्मनां अन्ते ज्ञानवान् मां प्रपद्यते ॥

Gita states in 8-8 as—

अभ्यासयोगेन ततो मामिच्छाप्तुं धनंजय ॥

Oh! Dhananjaya, by constant practice and meditation strive to attain ME.

That is why 4-1-1 Sutra states—ओं आवृत्तिः असकृत् उपदेशात् ओं ॥ By such steps, Sri Vishnu provides for elevation of satvic souls and so He is called as 'Mahā-kramah'.

॥ श्रीः ॥

६८५. महाकर्मा—ओं महाकर्मणे नमः ओं ॥

1. महत् जगत् उत्पादनादि कर्म यस्य सः महाकर्मा ।

Vishnu is called महाकर्मा because He alone does creation, protection, destruction release etc., all the eight great activities. These are very great activities and such acts are done by Him.

This is explained in the Sutra ओं जन्माद्यस्य यतः ओं 1-1-2.

Srimad Acharya quotes from Skanda—

उत्पत्ति स्थिति संहारा नियतिर्ज्ञानमावृत्तिः ।

1 2 3 4 5 6
बन्ध मोक्षौ च पुरुषाद्यस्मात् सः हरिः एकराट् ॥

7 8 इति स्कान्दे ॥

2. न विद्यते क्लिष्टं कर्म यस्य सः अकर्मा ।

महांश्चसौ अकर्म चेति महाकर्मा ॥

Vishnu is not performing any act which is bad.

Vishnu is great Mahan also.

Hence He is called महाकर्मा ।

3. Vishnu is called as 'Mahā-Karmā' because He is of great actions which cannot be imagined by others, They are extremely surprising and great are His acts. He made a small insect as the King, in the same roopa.

Srimad Acharya states in Tatparya Nirnaya 10-63—

ये ये च सन्तस्तमसानुविष्टा-

स्तांतान् सुवाक्यैस्तमसो विमुञ्चन् ।

चचार लोकान् स पथि प्रयान्तं

कीटं व्यपश्यत्सुवाच कृष्णः ॥ ६३ ॥

On the way, at that time, Sri Vedavyasa, Sri Vishnu saw a small insect (ant or worm) on a wooden plank and spoke with it thus: Oh ! Keeta ! You will be leaving this body at an early date and will become a King.

But the Keeta wanted to become King in that very same body. Then Sri Vishnu did him as the King *in that body itself*.

अत्यक्तदेहं नृपतिं चकार ॥

अत्यन्त हीनान् जन्तून्श्च योग्यान् स्वानुभवस्य हि । करोति महदाश्चर्यं कर्म ततः यस्य सर्वदा । महाकर्मा स विज्ञेयः ॥

॥ श्रोः ॥

६८६. महातेजा—ओं महातेजसे नमः ओं ॥

1. महातेजा महत्स्वर्यादितेजोनियामकं तेजो यस्य सः तथा ॥

Vishnu is called महातेजा because He is the prompter

or giver of Tejas to the great SUN and other illuminating objects. SUN's light or shining is dependent upon Him.

2. महत् तेजः शौर्यादिकं यस्येति महातेजाः ॥

Vishnu is called महातेजाः because He has strength and capacity to defeat great warriors and very strong persons.

3. Gita 15-12 states—

यदादित्यगतं तेजो जगत् भासयतेऽखिलम् ।

यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम् ॥ १२ ॥

The capacity in the Sun to shine,
the capacity in the Moon to shine,
the capacity in the Fire to glitter
and the light that brightens all the world, all come
from ME, says Lord Krishna to Arjuna.

Hence Vishnu is called महातेजा as stated above.

4. The Padma Purana states—

तापिनी पाचिनी चैव सोषिणी च प्रकाशिनी ।

नैव राजन् रवेः शक्तिः शक्तिः सा नारायणस्य ॥

The power of the SUN, to give heat, to dry up things,
to cook all do not belong to the Sun. But is only due
to the power of Narayana residing in the Sun. Hence
Vishnu is called महातेजा ।

5. The sabda denoting 'Mahātejas' by 'Jyothi' denotes Sri Vishnu only. The Sutra ओं ज्योतिश्चरणाभिधानात् ओं 1-1-24 explains this point.

Even the pitch darkness in Andhanthamas will be made very bright by His great Tejas; but by His achintya iswarya sakthi, He remains there but also maintains the character of that tamas.

अनाद्यविद्याख्यतमो हारि तेजो महत् यतः ।

महातेजा ह्यतः ख्यातः तेजोदो वसुवर्णकः ॥

॥ श्रीः ॥

६८७. महोरगः—ओं महोरगाय नमः ओं ॥

1. उरसा गच्छति इति उरगः । महानुरगः शेषः दासत्वेन यस्य इति महोरगः ॥

Snake is called उरगः because it travels by body. Big and great snake is called Sesha. Sri Vishnu is called महोरगः because that Sesha is His servant.

2. महानुरगः कालियः । दासत्वेन यस्येति महोरगः ॥

Kaliya is also a snake with 101 hoods and Sri Krishna brought him under absolute control and saved Gokula, cows and gopalakas.

Hence Vishnu is called महोरगः ।

3. महान् उरगः शेषः यस्य शयनत्वेन सः महोरगः ॥

The great serpent Sesha is His bed and hence Vishnu is called महोरगः ।

4. Vishnu is called as 'Mahoragah' because He is great and enters into the heart.

महोरगः इति ख्यातः चित्तद्वारा प्रवेशनात् ॥

Paramatma entering into the heart has been explained in the following Sutras :

॥ ओं गुहां प्रविष्टावात्मानौ हि तद्दर्शनात् ओं ॥ 1-2-11 ॥

॥ ओं विशेषणाच्च ओं ॥ 1-2-12 ॥

That Vishnu is inside the heart and does all the work and makes the Jeeva to be dynamic.

॥ ओं अन्तर उपपत्तेः ओं ॥ 1-2-13 ॥

॥ ओं स्थानादि व्यपदेशाच्च ओं ॥ 1-2-14 ॥

॥ ओं सुखविशिष्टाभिधानादेव च ओं ॥ 1-2-15 ॥

॥ ओं श्रुतोपनिषत्कगत्याभिधानाच्च ओं ॥ 1-2-16 ॥

॥ ओं अनवस्थितेरसंभवाच्च नेतरः ओं ॥ 1-2-17 ॥

That Vishnu is responsible for the very existence of the soul and so He remains in the heart of the soul.

॥ ओं अन्तर्याम्यधिदेवादिषु तद्धर्मव्यपदेशात् ओं ॥ 1-2-18 ॥

॥ ओं न च स्मार्तमतद्धर्माभिधानात् ओं ॥ 1-2-19 ॥

॥ ओं शारीरश्चोभयेऽपि हि भेदेनैनमधीयते ओं ॥ 1-2-20 ॥

॥ श्रीः ॥

६८८. महाक्रतुः—ओं महाक्रतवे नमः ओं ॥

1. स क्रतुः ज्ञानरूपत्वात् इत्युक्तेः क्रतुः ज्ञानरूपः महांश्चासौ क्रतुश्चेति महाक्रतुः ॥

Vishnu is called महाक्रतुः because He is great and jnana swaroopi also.

Under ईशावास्योपनिषत् 19th Mantra states :

ओं क्रतो स्मर कृतं स्मर । ओं क्रतो स्मर कृतं स्मर ।

which means—Om ! (one who possesses an infinite number of qualities) Krato ! (one who is jnana swaroopa) bless me ; take into account my deeds and bless me.

Srimad Acharya states in that Bhashya :

भक्तानां स्मरणं विष्णोः नित्यज्ञप्तिस्वरूपतः ।

अनुग्रहोन्मुखत्वं तु नैवान्यत्कचिदिध्यते ॥ इति ब्रह्मतर्क ॥

सः क्रतुः ज्ञानरूपत्वात्—ब्रह्माण्डपुराणं ।

Vishnu is called क्रतुः because He is jnana-swaroopi.

2. Srimad Acharya states in बृहदारण्यकोपनिषत् भाष्य as [in 8-1.6]—

ऋतुश्च ज्ञानस्वरूपत्वात् स एव हि जनार्दनः ।

सोऽग्निरंगप्रणेतृत्वात् विश्वज्ञानविदां वर ॥ इति च ॥

Janardhana—Vishnu is called 'ऋतुः' because He is Mahan also. Therefore महाऋतुः ।

3. Lord Krishna says in Gita 9-16 as under—

अहं ऋतुरतं यज्ञः स्वधाऽहमहमौपधम् ।

मन्त्रोऽहमहमेवाज्यमहमग्निरहं हुतम् ॥ १६ ॥

Lord Vishnu is ऋतुः because—

(1) He is the motivator of all yagnyas.

(2) He is the Master of all.

(3) He is the enjoyer of all havis offered there.

The (i) Homa articles (ii) all other things required for the Homa (iii) Agni (iv) Master of the Homa (v) the action of Homa are all dependent upon Vishnu. So He is called as ऋतुः, हविः and so on.

त्वदधीनं यतस्सर्वं अतस्सर्वो मतो भवान् ।

वदन्ति मुनयस्सर्वे न तु सर्वं स्वरूपतः ॥

Since all are under His control, He is spoken of by such words. But their swaroopas are totally different from Him.

॥ श्रीः ॥

६८९. महायज्वा—ओं महायज्वने नमः ओं ॥

1. महान्तो ब्रह्मादयो यज्वानो यस्मै सः महायज्वा ॥

Vishnu is called 'महायज्वा' because having Vishnu as the main object great mahans like Chaturmukha Brahma and others perform yagas.

2. Sri Vishnu is called as 'Maha-yajvaa' because He is with worshippers of a superior nature. He has worshippers who are far superior to those who are worshipping others.

Amongst the hosts of worshippers in this jagat, those who are exclusively devoted to Him are the best. They never worship other gods (as Sarvottama).

सर्वेषां किल धर्माणां उत्तमो वैष्णवो विधिः ।

रक्षते भगवान् विष्णुः भक्तान् आत्मशरीरवत् ॥

3. The Sutra ओं हेयत्वावचनाच्च ओं 1-1-8 clearly states—
“ तमेवैकं जानथान्या वाचो मुद्ध्यथ ” चेतिह ॥

In Anuvyakhyana, Srimad Acharya clarifies as—

परिवारतया ग्राह्या अपि न प्रधानतः ।

These devatas are to be considered as sevakas/servants of Sri Vishnu but not as predominant entity.

4. Vishnu is called as Mahayajvaa since His Devotees are great and because of this, He says in Gita 7-19—

बहूनां जन्मनां अन्ते ज्ञानवान् मां प्रपद्यते ।

वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥ १९ ॥

Gita even calls him as 'Mahātma'—that is the devotee who understands Sri Vishnu—Sri Vasudeva as full and complete in all respects.

॥ श्रीः ॥

६९०. महायज्ञः—ओं महायज्ञाय नमः ओं ॥

1. महान्तो यज्ञाः यत्पूजात्वेन विधीयन्ते सः महायज्ञः ॥

Vishnu is called महायज्ञः because great and mammoth yagyas and yajnas are done as a worship to Him.

2. महान्तो यज्ञा अश्वमेधादयो यद्विषय इति महायज्ञः ॥

Great sacrifices like Ashwamedha etc., are performed and He is the subject matter and so Vishnu is called महायज्ञः ।

3. In Mahabharatha, Shanthi Parva, Uparichara states—
“An exclusive and single-minded devotee submits that his soul, kingdom, wealth, wife and vehicles were all for Bhagavan Sri Vishnu.

आत्मा राज्यं धनं चैव कलत्रं वाहनानि च ।

एतत् भगवते सर्वम् इति तत्प्रेक्षितं सदा ॥ इति ।

Hence when all are submitted to Him, He is called as 'Mahayajnah'.

4. In Anuvyakhyana, under the 46th Verse, Srimad Acharya states :

प्राणः बुद्धिर्मानसः स्वात्मदेहापत्यधनादयः ।

यत्संपर्कात्प्रिया आसंस्ततः कोऽन्वपरः प्रियः ॥ ४६ ॥

Sri Vayu in the body, Buddhi, Mind and other Indriyas, Jeeva, Body, Child, Money etc., all these exist by the anugraha of Sri Vishnu.

By the neglect of Sri Vishnu, they do not all exist.

By such vakyas, it is seen, that when all are offered to that great 'Mahayajnah' then only they became useful to us and bring the desired phalas.

॥ श्रीः ॥

६९१. महाहविः—ओं महाहविषे नमः ओं ॥

1. महाहवेषु उत्सवादिषु वि=गरुडः वाहनत्वेन यस्य सः= महाहविः ॥

Vishnu is called 'महाहविः' because in all great festivals, He has Divine Bird Garuda as His chariot.

2. आहूयते इति हविः । महांश्चामौ हविश्चेति महाहविः ॥

Vishnu is called 'महाहविः' because He is being called as the Prime Devata in all great yajnas and yagas and sacrifices.

3. 'हविस्' is the material for doing Homa and is used in that. Since all these हविस् ultimately reach only Vishnu, He is the recipient of all great havis. Hence He is called 'महाहविः' । गीता declares in 9-24, very clearly this issue of महाहविः, inasmuch as all the Havis ultimately reach only Him. He is the Master and the Great Person for all havis in all yagyas.

अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च ।

न तु मामभिजानन्ति तत्त्वेनातश्चयवन्ति ते ॥ २४ ॥

Krishna is the Master and enjoyer of all Havis in the yagas. He is 'महाहविः' ।

4. महा=महान् पुरुषः हूयते इति हविः being called and so He is 'हविः' ।

Vishnu is called महाहविः because He is very great and being called in yagyas with all respect.

Gita 9-27 states—

यत्करोषि यदश्नासि यज्जुहोषि ददासि यत् ।

यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥ २७ ॥

whatever is done, whatever is eaten, whatever is performed in homas and given and whatever be meditated upon, Oh ! Arjuna, please do all as submission to Lord Krishna.

So Vishnu is called 'महाहविः' because He is so great and all are submitted and applied to Him only.

॥ श्रीः ॥

६९२. स्तव्यः—ओं स्तव्याय नमः ओं ॥

1. स्तोतुं योग्यः=स्तव्यः ॥

Vishnu is called 'स्तव्यः' because He is the fittest and most eligible person to be praised by all.

2. In Vishnu Tattva Nirnaya, while concluding that great work, Srimad Acharya cites Paramasruti which shows that Vishnu is the fittest and most deserving God to be praised by all who desire liberation and to get rid of samsara.

विष्णुं सर्वगुणैः पूर्णं ज्ञात्वा संसारवर्जितः ।

निर्दुःखानन्द मुङ् नित्यं तत्समीपे स मोदते ॥

मुक्तानां चाश्रयो विष्णुरधिकोऽधिपतिस्तथा ।

तद्वशाः एव ते सर्वे सर्वदैव स ईश्वरः ॥ इति परमश्रुतिः ॥

By obtaining the knowledge that Sri Vishnu is possessing infinite auspicious attributes, the devotee will get rid of transmigration and obtains the bliss unmingled with sorrow and remains near God.

Vishnu is the abode for the liberated and is far superior to them and Vishnu is their Lord. The liberated are under His absolute control and He is their ruler.

3. Vishnu is called as 'स्तव्यः' and Brahaspatyasmriti states—

आदरेण यथा स्तौति धनवन्तं धनेच्छया ।

एवं चेत् विश्वकर्तारं को न मुच्येत बन्धनात् ॥

A person praises a rich man with great fervour on account of a desire for money. Who will not be released from bondage if he praises the Creator of the Universe in that way ?

4. Vishnu is the fittest person for stotra is summarised by one great sentence by Srimad Acharya as—

“ स्वतन्त्रो भगवान् विष्णुः ”

Lord Vishnu **alone** is Independent.

॥ श्रीः ॥

६९३. स्तवप्रियः—ओं स्तवप्रियाय नमः ओं ॥

1. स्तवप्रियः=स्तुतिप्रियः ॥

Vishnu is called ‘स्तवप्रियः’ because He takes praise or devotional singing by the devotees towards Him.

2. Vishnu likes praise of Him—why? This is for the simple and only reason for the satwic souls to evolve. So Vishnu likes such praise because He wants the satwic souls to reach Moksha.

प्रीतिश्च गुणोत्कर्षज्ञानादेव विशेषतः दृष्टा, न अभेदज्ञानात् ।

It is observed that the love of God is especially obtained by knowing the excellences of His qualities but never by thinking as identical with Him.

Sauparna Sruti beautifully states—

न तादृशी प्रीतिर्गुणस्य विष्णोः

गुणोत्कर्षज्ञातरि यादृशी स्यात् ।

तत्प्रीणनात् मोक्षं आप्नोति सर्वः

ततो वेदाः तत्पराः सर्व एव ॥ इति सौपर्ण श्रुतिः ॥

Lord Vishnu will not have that much affection for anyone which He will have for one who knows the excellence of His Mahimas.

One will obtain liberation by the love of God. Therefore only, all the Vedas chiefly convey Sri Vishnu.

3. Lord Sri Krishna also preached the same to the world thro' His devotee Arjuna—Gita 15-19—

यो मामेवमसंमूढो जानाति पुरुषोत्तमम् ।

स सर्वविद् भजति मां सर्वभावेन भारत ॥

इति गुणोत्कर्षज्ञानादेव परमा प्रीतिः भगवता स्वयमेव अभिहिता ॥

Oh ! Arjuna, he who knows ME as the Supreme Person without any distortion, knows ME well and he worships ME with complete devotion.

In this way, Lord Sri Krishna Himself has declared that He will be very much pleased with those who know the excellences of His qualities.

॥ श्रीः ॥

६९४. स्तोत्रं—ओं स्तोत्राय नमः ओं ॥

1. स्तूयते इति स्तोत्रम् ॥

Vishnu is called 'स्तोत्रं'. He is the fittest entity to be devoted, praised or to be adhered to.

2. Vishnu is called स्तोत्रं because, He is only praised in all places and at all times, by all.

सर्वत्र विष्णुरेव गीयते ॥

वेदे रामायणे चैव पुराणे भारते यथा ।

आदावन्ते च मध्ये च विष्णुः सर्वत्र गीयते ॥

In Vedas, in Ramayana and in all Puranas and in Mahabharatha, it is only Sri Vishnu Who is extolled at the beginning, in the middle and at the end.

3. Chaturmukha Brahma extols Him in a supreme manner which is quoted by Srimad Acharya in his Bhashya while concluding जिज्ञासाधिकरणम् as under—

शैवे च स्कान्दे—

अपचादपि कष्टत्वं ब्रह्मेशानादयः सुराः ।

तथैवाच्युत यान्त्येव यदैव त्वं पराङ्मुखः इति ॥

This is the climax. When Achutha—Sri Vishnu turns away from Chaturmukha Brahma and other great gods, their position would be reduced to that of a worst sinner.

In respect of others, there is no need at all to state.

Hence it is our duty to always extol almost the mahimas of Sri Vishnu by reading Sarvamoola granthas of Srimad Acharya, which are basic and authentic.

4. In Rik Bhashya, Srimad Acharya states that Vishnu is only eligible to be praised by all devatas—

भगवान् देवादिभिः सर्वैः ईड्यः तस्मात् स एव स्तोत्रशब्दवाच्यः प्राधान्येन ।

स पूर्वै नूतनैरेष्यैर्विज्ञानादृषिनामकैः ।

ईड्यो देवादिभिस्सर्वैस्स च देवानिहानयेत् ॥

॥ श्रीः ॥

६९५. स्तुतिस्तोता—ओं स्तुतिस्तोत्रे नमः ओं ॥

1. जनकर्वृक स्तुति नियामकत्वात् स्तुतिः । न ऋते त्वत्क्रियते
इत्युक्तेः स्तुतिकर्तृत्वात् स्तोता ॥

Vishnu is called 'स्तुतिः' because He is the promoter and power behind the praise made by the devotees. He is called स्तोता because there is no one else other than He to be praised. In short, nothing moves without Him and His Grace or order.

तेन विना न तृणमपि चलति ॥

Hence He is called 'स्तुतिस्तोता' ।

2. Vishnu is extolled by all for His exploits which are wonderful and beneficial and are always extolled by all the chief gods in the Heavens and the Kings of all the Kings on the Earth.

अशेषदेवेश नरेश्वरेश्वरैः सदा स्तुतं यच्चरितं महाद्भुतम् ॥ इति

At first Chaturmukha Brahma who is the Creator of the Jagat as per His Anugraha, praised Him. Then Devendra of great jnanam extolled Him and then the four directions. There the sabda 'four directions' indicates that He is the object of praise by all beings like the human beings do.

धाता पुरस्तात् यमुदाजहार शक्रः प्रविद्वान् प्रदिशश्चतस्रः ॥ इति ॥

॥ श्रीः ॥

६९६. रणप्रियः—ओं रणप्रियाय नमः ओं ॥

1. रणो युद्धं प्रियो यस्य सः । प्रियो रणोऽस्येति रणप्रियः ॥

To destroy the wicked Devils by nature, He is very much interested in the Dharmic War. Hence Vishnu is called 'रणप्रियः' ।

2. रणो वेदात्मकः शब्दः प्रियो यस्य इति=रणप्रियः ॥

Vishnu is called 'रणप्रियः' because He is very dear to the sabdas of the Vedas. They are also in turn most dear to Him and they speak duly of His glories.

मुख्यं च सर्ववेदानां तात्पर्यं श्रीपतेः परम् ।

तदन्ये च तात्पर्यं स्यात् अवान्तरं ॥ इति महावराहे

cited by Srimad Acharya in His excellent work by name "Sri Vishnu Tattwa Nirnaya". Vishnu is called as 'Ranapriyah' because He is very dear to Vedic sabdas. Why it is so, has to be analysed. This is because, these Vedas are apaurusheya and are not attributable to human agency and so they only can establish dharma and adharmas. Satwic souls can understand about God and other entities which cannot be seen by the five Jnana-Indriyas.

Veda is most pure and has no blemish at all in it. Vishnu likes Vedas because they pave the way to understand Him, know about Him. Since Sri Vishnu is very dear to satwic souls and Vedas are very dear to the satwic souls in helping them, Vishnu is dear to the Vedas.

3. The sabda 'Ranapriyah' means the lover of fight against the wicked asuras, raakshasas, demons, devils.

Sri Rama killed Ravana in the fight and being happy fulfilled the desires of the powerful Sugreeva and Angada.

सुहृत् प्रियं युद्धकर्म यस्यस्ति स 'रणप्रियः' ॥

॥ श्रीः ॥

६९७. पूर्णः—ओं पूर्णाय नमः ओं ॥

1. पूर्णो गुणैः पूर्णः । सर्वगुणसंपन्नः पूर्णः ॥

Vishnu is called 'पूर्णः' because He is full and complete with all auspicious qualities. He is the 'RES Completa' of the Roman Law.

2. Vishnu is called as 'पूर्णः' because—

- (i) His Avatars which have come from the Moolaroopa are all full and complete.
- (ii) When the Avatars come out of the Moolaroopa, the same is not diminished ; still the Moolaroopa is full and complete.
- (iii) When the Avatararoopa merges with the Moolaroopa, the Moolaroopa does not enjoy any addition. It is always full and complete.
- (vi) All the limbs, indriyas are all full and complete. Each one is totally capable of doing all the work. They are by nature full and complete.

All these are beautifully brought out under बृहदारण्य-
कोपनिषत्—सप्तमोऽध्यायः, प्रथमं ब्राह्मणम् ७-१-१—

पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।

पूर्णस्य पूर्णमादाय पूर्णमेव अवशिष्यते ॥

Srimad Acharya states—

अवताराः महाविष्णोः सर्वे पूर्णाः प्रकीर्तिताः ।

पूर्णश्च तत्परं रूपं पूर्णात् पूर्णाः समुद्भूताः ॥

पूर्णरूपस्य पूर्णं यदवतारगं रूपं तदात्मन्यादाय पूर्णमेव अवतिष्ठते ॥

All the avatars of Maha Vishnu are full.

Hence Vishnu is called पूर्णः ॥

3. गीता ७-१९—

बहूनां जन्मनां अन्ते ज्ञानवान् मां प्रपद्यते ।

वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥ १९ ॥

Srimad Acharya states : वासुदेवः पूर्णमिति इत्यर्थः । [सर्वं पूर्णमिहोच्यते]

Hence Vishnu is called 'पूर्णः' ।

4. In बृहदारण्यकोपनिषत्, सतमोऽध्यायः प्रथमं ब्राह्मणम् it is stated by Srimad Acharya—

मूलरूपं सर्वगुणपूर्णत्वात् 'ओं' इति उच्यते ॥

Vishnu is called 'Om' because He is full with all attributes.

5. Under आथर्वणोपनिषत् मन्त्रः ५, Srimad Acharya states in his Bhashya—

वासुदेवः पुमान्नामा पूर्णत्वात् स स्वयोषिति ।

रमायां गर्भमदधात् प्रजाः तस्मात् प्रजज्ञिरे ॥

Vasudeva is called 'पुमान्' because He is पूर्णः Complete Entity. He makes Goddess Mahalakshmi pregnant and begets children thro' Her.

Hence Vishnu is called पूर्णः ।

6. In Gita Bhashya Srimad Acharya under the Sloka 2-72 states—

देहोऽयं मे सदानन्दो नायं प्रकृति निर्मितः ।

परिपूर्णश्च सर्वत्र तेन नारायणोऽस्म्यहम् ॥ इत्यादि ब्रह्मवैवर्ते ॥

7. Again Srimad Acharya states from Garuda Purana authority as—

परिपूर्णानि रूपाणि समान्यखिलरूपतः ।

तथाऽप्यपेक्ष्य मन्दानां दृष्टिं त्वामृषयोऽपि हि ॥ इति गारुडे ॥

This authority states that all the Roopas of Sri Vishnu are full and complete.

8. Naradeeya Vākya states—

कृष्णरामादि रूपाणि परिपूर्णानि सर्वदा ।

न चाणुमात्रं भिन्नानि तथाप्यस्मान् विमोहसि ॥

इत्यादेश्च नारदीये ॥

Krishna, Rama and other Roopas are full and complete always. There is no difference between them even by an iota of measure. Only the ignorant is deluded in this aspect. So says Naradeeya Purana.

9. Under Gita Tatparya, Srimad Acharya gives an authority under the Slokas 5-18 to 20.

विषमेष्वपि जीवेषु विष्णुः पूर्णः सदैव हि ॥

Vishnu is Poorna, tho' He may reside in a small insect or a big elephant.

10. Under Vishnu Tatva Nirnaya, Srimad Acharya states—

नित्यपूर्णऽखिल गुणो निर्दोषः सर्वदैव यः ।

यः स्वतन्त्रः परो विष्णुः जन्म मृत्यादि वर्जितः ॥

11. Again, Srimad Acharya quotes Parama Sruti to show that Sri Vishnu is Poorna.

विष्णुं सर्वगुणैः पूर्णं ज्ञात्वा संसारवर्जितः ।

निर्दुःखानन्द भुङ्गित्यं तत्समीपे स मोदते ॥

12. Under Nyaya Vivarana Srimad Acharya says splendidly under 2nd Adhyaya, First Pada, in the 11th Adhikaranam as—

पूर्णः न अस्वतन्त्रः । अस्वतन्त्रः न पूर्णः ।

Poorna, is not dependent. Dependent is not Poorna.

अपूर्णोऽयं जीवसङ्घोऽस्वतन्त्रः

पूर्णो हरिर्यः स्वतन्त्रः सदैव ।

न हि स्वतन्त्रोऽपूर्णतां कामयीत,

पूर्णो यदि स्यात् अस्वतन्त्रः कुतः सः ॥ इति ॥

13. In Mandukya Upanishad Bhashya, Srimad Acharya quotes from Hari Vamsa as—

हरिरेवैको पूर्णः, स एव कालातीतः ।

Hari only is Poorna and He has surpassed Time.

पूर्णस्तु हरिरेवैको नान्यत्पूर्णं कदाचन ।

विना च प्रकृतिं नान्यत्कालतीतं परात्मनः ॥

14. In Brihadāranyaka Upanishad it is said that Bhagawan Sri Vishnu is 'Sarva', 'Poorna' 'Para' and 'Purushothama'.

सर्वः पूर्ण समुद्दिष्टस्तथा ज्ञेयो जनार्दनः ।

रागसन्देह पापानि तथा जानंस्तरिष्यति ॥

15. In Gita Tatparya under 9-11, Srimad Acharya quotes from Bhavishyat Parva.

ब्रह्मरुद्ररमादीनां साम्यदृष्टिरनन्यता ।

प्रादुर्भावं गतस्यापि दोषदृष्टिरपूर्णता ॥

ज्ञेय केवल चिदेहो निर्दोषः पूर्णसद्गुणः ॥ इति ॥

16. विश्वोनाम पूर्वगुणत्वात् ॥

Gita 11-47—Srimad Acharya quotes from Padma Purana.

विश्वनामा स भगवान् यतः पूर्णगुणः प्रभुः ॥ इति पाद्मे ॥

॥ श्रीः ॥

६९८. पूरयिता—ओं पूरयिते नमः ओं ॥

1. पूरयिता तत्तद्योग्यता अनुसारेण ॥

Vishnu is called 'पूरयिता' because He fills up the devotees as per their status and capacity with all their desires.

2. पूरयिता, सर्वेषां च सम्पद्भिः ॥

Vishnu is called 'पूरयिता' because He fills up with wealth of all bhakthas.

3. Vishnu is called as Poorayitaa, because He is the Fulfiller of the desires of His devoted satwic souls.

सदा पूरयितुं शीलं यस्य स्तोतृमनोरथम् स स्यात् पूरयिता ॥

Vishnu fulfills the desires of those devotees who always worships and extols Him as per Sastras. So He is Poorayitaa.

4. The best example of Paramatma fulfilling His Devotee with wealth can be seen in the case of devotee Kuchela in Srimad Bhagavatham.

॥ श्रीः ॥

६९९. पुण्यः—ओं पुण्याय नमः ओं ॥

1. पुनाति इति पुण्यः ॥

Vishnu is called 'पुण्यः' because He is the best washer-man of our sins.

2. स्मर्तृपुरुष पापक्षयहेतुत्वात् पुण्यः ॥

Vishnu is called 'पुण्यः' because He is the reason for destroying and cleaning all the sins of those, who devotedly think of Him.

3. Vishnu is called as 'Punyah'—the Purifier because, He purifies the worst sinners and thus makes them fit for extolling Him. He is Punyah. (Sri Vishnu will do so provided they are devotees by swabhava and do so by temporary influence of Kali.)

पुण्यः सोऽपि पातकिपावनः ॥

4. Bhagavad Gita in 7-9 states—

पुण्यो गन्धः पृथिव्यां च तेजश्चास्मि विभावसौ ।

जीवनं सर्वभूतेषु तपश्चास्मि तपस्विषु ॥ ९ ॥

पृथिव्यां च पुण्यः गन्धः च=In the Earth, Vishnu states that He is good smell.

पृथिव्यां यः पुण्यो गन्धः शुभगन्धः तस्य भूम्यनागतुक धर्मत्वे
स्वभावत्वे पृथिवी धर्मेषु सारत्वे गन्धत्वे हरिः कारणं गन्धभोक्ता च
इति गन्धः अहमस्मि इति उच्यते ॥ पुण्यगन्धस्यैव भगवतः
भोगः, न तु अन्यः ।

So Vishnu is called as Punya because He is present also in that Subha-Punya gandha.

॥श्रीः॥

७००. पुण्यकीर्तिः—ओं पुण्यकीर्तये नमः ओं ॥

1. पुण्यकरा कीर्तिः यस्य सः पुण्यकीर्तिः ॥

Vishnu is called 'पुण्यकीर्तिः' because He has the reputation to clear off the sins and bring virtues.

2. पुण्या कीर्तिः यस्य सः पुण्यकीर्तिः ॥

Vishnu is called 'पुण्यकीर्तिः' because His reputation is virtuous.

3. Vishnu Purana states—

नामसंकीर्तनं पुंसां विलायनमनुत्तमम् ।

मैत्रेय अशेषपापानां धातूनामिव पावकः ॥

Maitreya, just as the fire purifies the metals, the unequalled recitation of the names of Bhagawan which have unsurpassed greatness, destroys all the sins of man. Hence Vishnu is called as 'Punya-keerthi'.

4. Vishnu Purana states that those who were even without being aware of it, pronounce the name of Bhagawan, are freed from all sins, in the same way, as a deer is freed from the attacks of the beasts of prey which beasts become frightened on hearing a lion's roar (and run away leaving the deer). Vishnu is called as Punyakeerthi because uttering of His name brings so much benefits.

॥ श्रीः ॥

७०१. अनामयः—ओं अनामयाय नमः ओं ॥

1. अनामयः=रोगशून्यः ॥

Vishnu is called 'अनामयः' because there is no disease in Him at all connected to body or mind or whatsoever.

2. अनेन=मुख्यप्राणेन अम=गत्यामिति धातोः अमं=प्राप्यं यापयति इति=अनामयः ॥

Vishnu is called 'अनामयः' because He takes into account or redeems anyone from Samsara only with Mukhya Prana. He does not consider any case which His Ekantha Baktha-Sri Mukhya Prana has not accepted.

That is why, in Prāthahsankalpa Gadya, it is said—
स्वभक्तं मां उद्दिश्य, भगवतः पुरः परमदयालो क्षमासमुद्र, भक्तवत्सल,

भक्तापराध सहिष्णो, दीनं, दूनं अनन्तं शरणागतं एनं उद्धर इति
विज्ञापनकर्तृणाम् ॥

On the appeal of Sri Vayu only Paramatma, Sri Vishnu looks into the matter. Hence He is called अनामयः ।

Sri Narayana Pandithacharya in Madhwamrutha Maharnava, splendidly states in Slokas 106 and 107 as—

यन्नरं मध्वराजस्तु न गृह्णाति हरिप्रियः ।

तं वरं नृहरिः साक्षात् न च गृह्णाति वालिवत् ॥

दुष्टकं च नरं मध्वः स्वीकारोति यदा गुरुः ।

सुग्रीवमिव तं श्रीशः स्वीकरोति न संशयः ॥

The examples of the cases of Vāli and Sugreeva in Ramayana will prove the meaning of अनामयः very well to Sri Vishnu referred to by that sabda.

॥ श्रीकृष्णार्पणमस्तु ॥

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22-8-2003

Respected Sir,

I am in receipt of your kind letter dt. 19-7-03 along-with the book ‘LIFE AND WORKS OF SRI VIJAYINDRA MAHAPRABHU’ and thank you for the same. I am also in receipt of the following books :

1. Brahmasutra Bhashya—Yukti Pada
2. Brahmasutra Bhashya—Vairagya Pada
3. Brahmasutra Bhashya—Upasana Pada
4. Works of Vishnu Tirtha Mahan
5. Mahabharatha Tatparya Vinirnaya—Charter 4-7
6. Mahabharatha Tatparya Vinirnaya—Chapter 8-9
7. Vishnu Sahasranama Bhashya—Part V
8. Vishnu Sahasranama Bhashya—Part VI
9. Mahimas of Mahalakshmi

Reading your writings with such an easy language is life time pleasure. It is a treasure for our people to preserve for the future generation as well.

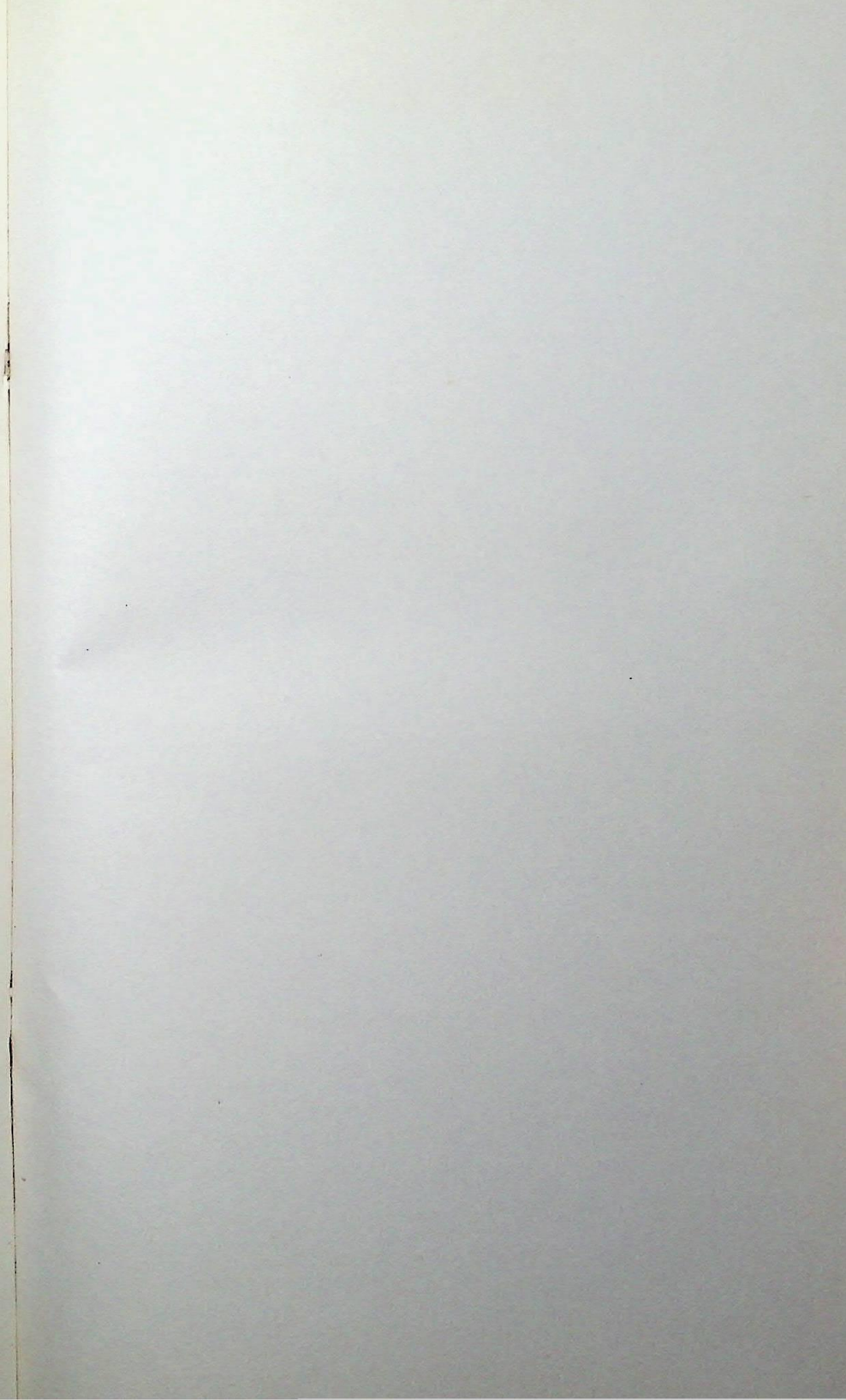
I was moved by the observation of our Hon. Secretary of SMSO Sabha in his Publishers Note that your goodself never ASPIRED for anything even in mind of worldly gain at all and that your humble self wished devoted readers amass virtues and should obtain the grace of SRI HARI VAYUGALU.

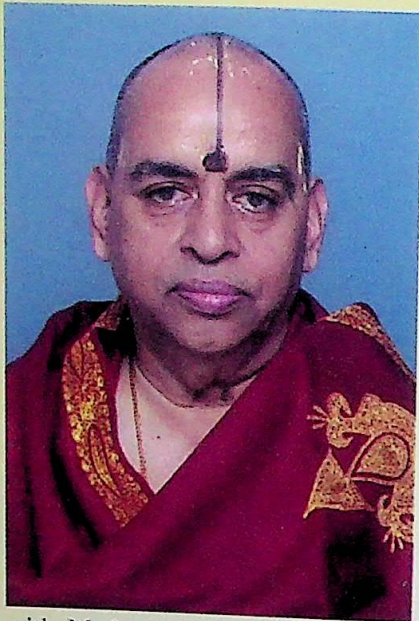
The various debates our holy saint Sri Sri Vijayindra Tirtharu had with Pandits of other schools of thought are superb and we should feel proud of Srighalu. Anantha koti pranamagalu.

I pray to SRI HARI VAYU GURUGALU for your long life.

With high regards,

Your sincerely,
R. Vijayendran





Tāmraparṇī Subbāchār Rāghavendran

Popularly known as

T.S.R.

The author is the third son of Śrī D. V. Subbāchār and is an Advocate practising at Coimbatore. He obtained M.A. degree with Mathematics as the main subject from St. Joseph's College, Trichy, securing I Rank in Statistics. Later, after completing articles for the C. A. course, he opted to study law with Madras Law College. Secured I Rank in the Presidency in the F. L. examination and again I Rank in the Final B. L. examination also. Secured highest marks so far in the history of Madras Law College breaking all the earlier records of the University. Till today the record stands unbroken. Secured highest marks in the State Bar Council Examination, and won the Gold Medal. Legal Adviser for several leading Companies, Nationalised Banks and others.

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He is the Founder-Trustee for many Charitable Institutions connected to philosophy, religion and other mundane charitable objects. He is also the Joint Secretary of Śrī Madhva Siddhānta Onnāhinī Sabhā, Tiruchānur, Tirupati (A.P.)

Śrī Śrī 1008 Śrī Vidyādhīśa Tīrtha Swāmiji of Palimar Mutt (Paryāya Mutt) Udipi, on 7-4-2002 conferred the title of "Paravidyā Pravīṇa" on him & blessed for continued service to Vedāntic Philosophy.